

Exalted over the  
**POWER**  
OF  
**DARKNESS**

FROM WHENCE IS JUDGED,

*The Mouth of Ralph Farmer*

*With and Blood-thirsty Priest of BRISTOL*

*In Blasphemy against God, and his Name, and his Temple*

*His, and a term that dwell in Hell; in a late Messianic*

*line of his, intended, Satan's mind in his*

*Positiveness; or, Satan's mind in his*

And in the Light and Power of which is

sweep away, and overcome the

of Satan in that hour of

Slender, Staff, and other

filled with the

clear, and all that

of upon

For the sake of

By a witness of the Truth, even of that Christ

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OF  
DARKNESS

FROM WHICH IS JUDGED

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To the sober Reader.

**VV**ere it not that Ralph Farmer in his Relation of I.N. coming into Brissol, &c. and the publishing thereof, had bent his bow, and shot his poisoned arrows at the Truth, it's like it had not been repul'd much by me, it being such an apparent lake of loathsomeness & Filth, so much unlike a man, much less one who calls himself a Christian, that even the very looking thereon is enough to nauseate the serious Reader, and to render this Priest abhor'd and abominable to all men of sober understanding. But seeing in this day of the Lords controversie for Sion, this son of Falseness hath made a wide mouth, and drawn out the tongue to reproach & blaspheme the Truth of the living God, and his servants; and sport himself therein. Necessity is laid upon me from the Lord to put pen to paper; not as to mine own particular, as if I were troubled for he reacheth not me in the least, nor can he come at me, though at me he so spitefully spitteth out his gangrene'd venom) but for the clearing of the Truth, that all who will may see in this Vindication the manifeſtation of the apparel in which he hath purposely clothed it to make it vile and odious, wholly taken off, the Snare discovered, and his Design broken, and the Truth standing clear, single and innocent, as touching any thing charged thereon, or thrown at it by him in that his Narrative, or upon occasion thereof, and that those who shall notwithstanding shut their eyes, may be left without excuse in the day that God shall judge the secrets of all hearts by the Man Christ Jesus, of whose blood I shall then stand clear in the presence of God and his holy Angels.

Bristol, the 12. day of the  
11. Mon. 1656.

Page	Line	Error.	Correct.
7	15	as	such an effect.
10	5	an effect	Appellations.
31	33	Applications	to (briefly.)
34	34	briefly	the Magistrates
	36	thy Magistrates	
35	18, 27	thy Magistrates	the Magistrates.
36	20	thy Magistrates	
38	33	thy Magistrates	
39	10	thou	change.
42	1	wonder	wander.
45	16	is	was.
47	6	look us upon	look upon us.
48	31	Came	Came.
55	28	but	Be.
56	13	John 8, 19.	John 10, 28, 29.
59	Mar.	the crooked, the steps of	are the crooked, the steps of
66	10	the strange woman, are	the strange woman the
	23	same error	(same) of error.
70	25	Make himself	make in himself.
71	11	because we	because they.
72	16, 17	workmanship in Christ	workmanship created in Christ.
73	13	Confusion	Conclusion.
78	9	Covenant	Testament.
81	17	years	we are.
	Mag	1 Cor. 13, 14.	1 Cor. 12 chap.
82	12, 1	they pretend	do pretend.
84	33	spoke	spoke. (proceedeth from it.
85	10	root	root of evil; so is that which
	18, 19	grieved in Spirit turned	grieved turned.
	24	to be preached	to be practised.
	28	worldly wisdom	world by wisdom.
	32	viz. the principle of life	the principle of life, viz. earthly.
		earthly	beard of God, this did not A-
88	8	heard of God	brahim.
89	15	and not according	not according.
	18	they did not	they do not.
90	20	than any	then many.
91	8	so and so do	so to do.
94	27	now on G.F.	now on G.F.



THE  
 Throne of Truth  
 EXALTED OVER THE  
 Powers of Darknesse, &c.



THE great Designe of  
*Satan* embro'd in Ralph  
 Farmer his *Chair of Pest-*  
*ilence*, upon occasion of  
 J. N. late coming to Bri-  
 stol, &c. and of his Nar-  
 rative, intituled *Quaker-*  
*ism in its Exaltation*; and  
 of all the Stiffe of the  
 bottomless Pit heaped up  
 therein, and of his pub-  
 lishing the same, is to re-  
 proach the Truth of the

living God, witnessed by those whom he and the World in  
 scorn calls *Quakers*; and to render it most vile and odious,  
 that so the simple-hearted in these Nations to whom his in-  
 venom'd Sheers shall come, looking on the Truth in the hor-  
 rible disguise in which he hath presented it, may at unawares

lick up his deadly Poyson, and set in opposition to this day of their Gracious Visitation, which is come from the presence of the Lord and the Throne of his Power, well knowing that whilst he can beguile the mindes of the simple with such Vizors, and fill their hearts with Rage and Madnes, his possession in Iuth will remain sure, and their ear sufficiently stopt against the voice of the Charmer, charm he never so wisely.

For discovery whereof, and that the foot of the simple may be delivered from this Snare of the Fowler, I shall first wipe away what he hath cast on the Truth in a Reply to the sum of that part of his Book, which he makes to relate to the People called *Quakers*, as it is wrapt up in this Confusion (for we must take it as he hath put it) viz. 1. *That they are one*; then, *That they are divided*; and when that is finished, this Priest and what he hath wrote shall be somewhat more particularly examined from his Title-Page unto the end of his Relation.

The first and greatest part of his Book is a Narrative or Relation of J.N. coming to *Bristol*, and of the Examinations of him and that company, and of the Papers found about him, and of other passages, and his Observations therefrom; which having set down as he thought fit, and spoke of as he pleased, and made as abominable and blasphemous as he would; he contracts all together, and spits it out at the face of Truth and its Friends, in this reproachful term *Quakerism*; and that in its *Exaltation*. And thus to blemish it and them upon that occasion, as being one, is his great Design, as hath been said; and here the Vipers Teeth are fastned, and the Foundation laid of his Fortification against the Truth.

In answer whereunto To thee *Ralph Farmer*, I say, in the Power and Dread of the Eternal God, *The Lord rebuke thee O Satan, even the Lord, who hath chosen Jerusalem, and is gathering the outcasts of Jacob.*

And to those, and for their sakes, whom thou seekest thereby to deceive, and to draw into thy Snare, I reply,

Whilest

Whilest J. N. walked in the light, and in it ruled, he was indeed exceeding precious and honorable amongst the Children of the Day; and in the Authority of the living God (whilest so) he did stand over this Priest (who then dared not to appear in a Paper against him) and all his Generation, the Magicians of Egypt, and wise men of Babylon, over all Sects, Judgements and Opinions. What mouth was there (then) opened against him that he did not condemn? What Pen replied again when he had answered? What Arm was stretched out against him that he did not chain down? What weapon formed against him prospered? How did he tread upon the high places of the Earth? How was he raised up from the North? And from thence how did he come upon the Princes of all sorts as Morter, and as the Potter treadeth Clay? And what he (then) wrote, and what he (then) spoke, and ministred of the Eternal Life shall abide for ever, and shall have an Eternal Witness in that of God in every man's conscience. But when his hour of Temptation came, (which the Lord out of the depth of his Wisdom and Counsel permitted to prevail upon him, to try the men of this Generation, high above any in Profession, high above any in declaring, in fighting for liberty, for liberty of Conscience, high above any in deliverances, whom he hath novv tried through occasion of him, and vvho upon trial have brought forth the same spirit that burn'd in Queen Maryes dayes, that Prison'd, Pillor'd, Whipt, Stigmatized, in the dayes of the Bishops, that drevv the Svord, and sought to destroy all in these Nations and Dominions that came not to its foot in the times of the late Wars, vvhom God destroyed: For vvhat Lavv hath it been made to appear to the Nation that he hath broken? Or, vvhat offence against man that he hath committed? Or, vvhom to have wronged in word or deed? A man, a valiant man in the Wars from first to last, whose sword the Lord prospered, and whose life he preserv'd, yet, how hath he suffered? What eye ever saw the like? or ear heard? or president of it afforded a Paralel? How doth the ears single of all that hear it?

How

How doth it strike down and pierce to the bottom of hard-  
bears, even of Enemies, and draw up from thence relent-  
ings and compassions? (but is matter of joy to this Priest  
and his Generation) Yea, how doth it call to minde the for-  
mer days, and beget great thoughts of heart? I say, his  
hour of Temptation being come, and Darknes getting a-  
bout him quick and sudden, his state was seen in the Light by  
Friends at *London*, before he was brought thence to *Bristol*;  
and being at *Bristol* the later end of the fifth month, (the  
time of the Fair) it was seen by Friends there how it had  
incompassed him; and that spirit which had darkned him,  
was then denied by them, and also the Woman from whom  
it had entred him, and the other two with her, and all their  
Filth (whom not so much as one Friend owned of those  
thousands in that City, and the Country about it, as we have  
heard, or have known) from whom, after he had been some  
hours separated, he began to see, and to have some sensible-  
ness of his condition, and of his loss, and to see the spirit  
which led out from God; and in that he continued during his  
journey to *Exeter*, towards *Lanceston*, whither he was going  
to visit his Friends there in Prison; and also in the Prison  
at *Exeter* (into which he and his Friends were cast for no o-  
ther cause, but for being found travelling on the high-way  
to visit those their suffering Friends) This tendernefs in  
which he was drew forth love in diverse, and bowels after his  
Recovery, & was the occasion of the writing of some Letters  
particularly by *John Audland*, and *Margret Fell* (which  
this Priest doth so much abuse and wrest in his Relation; of  
which more hereafter) and in tendernefs did he remain, till  
that some came to him thither, who tempted him again, and  
so he became again darkned; which being also seen in the  
Light, many Papers were sent to him, discovering that spi-  
rit, and that Woman, her company, and their imaginations,  
and judging of both; as there were also those who whilst he  
was in Prison, did to him and them bear the same witness as  
they were moved of the Lord; but the hour of temptation  
being strong upon him, and the Powers of Darknes, those  
things



things prevailed little: And being delivered out of the outward Prison, he was led captive in the inward by it, and that Woman and her company to *Bristol*; in which condition Friends at *Bristol* seeing him (as they had before in the fifth month) they denied (as they had before) that Spirit which had so led him, and that Woman and her company, with all their filthiness in their deceit, with which having no fellowship in the Light, but the contrary, with the Light, they it, and them, and their deeds did reprove, and judge, and for that cause only stood clear of either owning or visiting them; yea, that Spirit, and Woman, and her company, and their actions did they publicly disown, not out of subtilty and deceit, as if so be something was brought forth which we did secretly like, but would not have them to be manifested, or in that person, but some other (as this Priest doth wickedly invent and suggest) but that the Truth might (as it was) stand clear over all, in the Light of which that Spirit, and Company, and their actions were seen, denied, and testified against, both then and at first, and out of which are both it and them. And this is the plain and naked truth in the presence of the living God, of whom I am moved (being also an eye and ear-witness of many of those passages) thus to write, that this great stumbling-block may be removed out of the way of the simple: And that this is so, that of God in every man shall be my witness, in the measure of whose Truth I stand, & in whose dread and fear I do bear this Testimony, which shall abide for ever.

But this is not all; For the Wisdom of God foreseeing what hath come to pass, and how greedily this Generation would catch at this opportunity, to strike at the Truth and Lambs, and how ready they would be to turn away from any thing (as that which they would not have) how just and true soever that should be said by any of us hereafter in this thing, so ordered it, that amongst the Papers taken as aforesaid, some should be, wherein expressly is discovered and judged, that Spirit, Woman, Company, and their Practices, which should (and doth) stand a full and undeniable Record in.



in the behalf of Truth and my Friends for ever; one of which from George Fox, followeth in these words, viz.

For James Nayler, thus:

**JAMES,**  
**T**hou must bear thine own burthen, and thy Company with thee, whose Iniquity doth encrease; and by thee is not cryed against. Thou hast satisfied the World, yea their desires which they looked for; and thou and thy Disciples is, and the World is joyned against the Truth; it is manifest through your wilfulness and stubborness. And this is the Word of the Lord God unto thee.

Martha Simmonds, who is called your Mother, she had me bow down; and said I was Lord and King, and then my heart was rotten; and she said, She denied that which was head in me. And one of them said she had stopped \* Francis Howgill's mouth, and silenced him, and turn'd my words into a lye, and into a temptation; and she came singing in my face, inventing words. And Hannah boasted and said, If they were Devils make them to tremble. And she boasted what she would do and cry against.

Many did not expect that thou wouldst have been an encourager of such as do cry against the life and power of Truth; but wouldst have been an encourager of Truth, and not have trayned up a Company against it. And what is that which doth satisfy the Worlds Prophecie and their desires? Therefore consider and search thy self, if this be innocency. The light of God in you all Town, but this I judge.

G.F.

This Letter was wrote by me out of George Fox his own hand-Writing, (vvhich Hand-Writing of his I have by me) and sent as it vvas vwritten by me from Reading to Bristol, to Dennis Hollister, vwith Directions for him to send it thence to Exeter, which he sent by a Messenger on purpose; and to AN. it was delivered whilst he was at Exeter Prisoner, which being

being found amongst the rest of the Papers about him, so wrote, and so subscribed, and so full every way, for the clearing of Truth, and for the striking aside all that which was, or might be cast upon it by reason and occasion, as hath been said; for which thing sake such an opportunity was longed for, and greedily embraced: I say, the seeing of all that suddenly struck aside by that Paper, was that which tormented the Devil, and plagued this his Minister of Unrighteousness, and is the ground of his foaming up such a filthy deal of Mire and Dirt against *G.F.* and my self, and of his making such a sottish, confused stir and ado to render it pack't, feigned and false, and us the vilest of men, yea worse then those whom he therein affirms to be so abominable blasphemous; we beating the men against whom he pours out his indignation and murderous desires, and shoots his poysoned Arrows at those whom he thirsts to strike rather then the others, who by occasion of that Letter, and other things have been made instrumental in the hand of the Lord, for the putting by his barbed Javelin, steep't in Aspine Venom, and hung out by the Powers of Darkness at the very heart of Truth.

And before I go any further, it will be necessary to give the Reader one short instance, by which he may presently see of what a false and mischievous spirit this Priest is, and how unfaithful in his Relation.

In the Copy of the Letter aforesaid, in the last line, he hath thus put it, *The Light of God in ye all I am, but this I judge*; when as in the original Letter it is, *The Light of God in ye all I own, but this I judge*: By which foul and dishonest dealing he holds him forth to the Reader, as saying that of himself which is onely said of Christ Jesus, by whom the World was made, who is the Light of the World, and so (consequently) as a Blasphemer under his own hand (which is what he would fain make him, and have him to be if he could, that in his blood he might wash his hands, and strike at the Truth which he witnesseth.) What difference there is between *I own*, and *I am*, especially in this place, and what a devilish wickedness it is to forge in such a word, as for it, were it tru-

ly so, he would take away his life, and what credit there is to be given to what such a one saith, affirms or records (who saith of his Narrative ( in which he so unfaithfully deals in the Title-page, That it is a [True] Narrative and Relation And in his Epistle, *That he can and doth faithfully assure the Reader, That there is nothing there both of the one and the other, but what is real truth, as will be made good upon any occasion* ) I leave to the sober to judge upon this one Instance of those many of his unfaithfulness in his *Relation*, which hereafter are produced. And is it not manifest that this his act is wilful? For if indeed he had so wrote, would not this Priest ( think ye ) who hath breathed forth such slaughters against him and us ( as his Narrative witnesseth ) now that he had got such a plain word under his hand, to prove him to be what he endeavours to make *I N.* for which he expresseth, and

*hopes the Parliament will give him Execution by some cruel Death.* I say, Would not this Priest ( had this Word been truly so ) instead of sending his *Pursuant-Post* to *Dumastus* ( as he did to pursue after the blood of *I N.* ) have posted up himself to have made the Information, procured some unheard of Judgement; and, rather then fail, have been himself the Executor of him, against whom he expresseth more bloodiness then against *I N.* that so he might have made an end of both the chief Leaders and Apostles ( as he scoffingly calls them ) of those people who witness the Seed of the Woman which so intollerably plagues him and his Generation, the Seed of the Serpent; whose head it is come to, and shall bruise. Is not he that can do this past blushing? Is there any wickedness so great that such a one may not be well conceived to be ready to act? Is such a one a Minister of the Gospel? Words need not further to express such an Act, which in its very face is so manifestly Vicked and Abominable, a wickedness not found in the Roll of those evils which the Apostle mentions should make the last dayes perilous. Furthermore over against the line aforesaid, his Marginal Note is, *Obscure*. Obscure indeed! Blackness of darkness in such foul Forgery. Was it because he was so blinde he could not see

or

or understand what was in that V Vord, who keeps such ado about Blasphemy, or to turn the Reader to minde that black V Vord? which had it not been to do, and had not that word been forged, the Reader may assure himself how much both the Margent and the Book would have rang thereof as the most horrid Blasphemy. And whether what hath been said herein, be not what this thing speaks naturally, let the understanding Reader judge, who may also take notice, that this Priest hath in five several places of the Letter aforesaid, left out Words, (several of them considerable) and one material part of a sentence, which in this place I shall not particularly mention, because of hasting to bring this Reply to the great Designe, End, and Title of his Book to a short period.

Unto what hath been said might be added what this Priest hath set down as the Examination of that Woman through whom this hour came, who is made therein to confesse, and he to publish that which of it self is enough to demonstrate and evince the Truth of what hath been said, *viz.* That with that Spirit and Company (who are from the Light) & practises we have no fellowship but the contrary; & also to prove this Priest, and his design, & Title, and Book a lye by his own Record; and many other pregnant-Testimonies of Truth could be produced in this case; but there being no need of such (what hath been said being full) I shall spare the sober Reader, who upon serious consideration of what hath been declared and produced, may finde enough already alledged and said in this matter; and also plainly perceive, how these things have been Arrows in this Priest's Liver, sensibly in himself piercing through, and overthrowing his great design of fixing all the filth; upon the occasion aforesaid, on the Truth; the witness and sense of which having sorely plagued and tormented his malicious Breast, hath constrained him (for a little ease) to bring it forth in his Narrative, (to the cutting off, with his own hand and pen, his wicked Designe, and End, and Title, and Suggestions of that his Book, and the giving the lye thereunto, and to himself) and being.

NARRATIVE.

being so constrained; he casts it up covered with his loathsome Vomit and detestable Poyson, thereby to turn from it the eye of the Reader, lest the serious consideration of those things when they should be presented, should work in him an effect.

such

But this Vomit and Poyson is swept aside, and turned into his own Bowels, the Lake from whence it came; his smoak into the bottomless Pit; his Mire and Dirt into his raging Breast; his poysoned Arrows into his own heart; his mischief on his own head, and his violent dealing on his own Pate. (Take it to thee R. Farmer, *for in the hand of the Lord there is a Cup of his Indignation, and of the Wine of the Wrath of God, which is poured forth without mixture into it, shalt thou drink; and this shalt thou know when these things which thou hast done shall rise up in thee a Worm that never dyes, and a fire that never goeth out, the mouth of the Lord of Hosts hath spoken it,*) and the Truth stands clear and single, and its Throne exalted over the Powers of Darknes; to every eye that sees, and heart that doth understand; and without having felt the least harm, hath it shook off this venomous Beast into the heat and fire out of which it came; and overthrown and raz'd down this Fortification of Satan, and pull'd up its very Foundation by the Roots, viz. The Name, Design, and End of this Priest's Narrative, and all that he hath built thereupon to reproach and blaspheme the Truth of the living God, and those who fear before, and worship him in Spirit, as that whereby it is not reacht in the least. And whereas thou hast named that thy Sepulchre, and all the Pests lodged therein, *Sathan enthron'd in his Chair of Pestilence, or Quakerism in its exaltation,* take it home to thee R.F. in these Words, *Satan enthron'd in R.F. his Chair of Pestilence; or, Hell in its Exaltation;* and what hath been said as the reward of it, is the portion of thy Cup which thou shalt receive at the hands of the Lord God Almighty: Thy design is discovered; thy Bow is broken to him who reads and understands.

Well, be it so, (saith this Priest, pag. 37, 38.) Nay, but it is misfigined; and yea, they are truly angry with them; yea, they are

[11]

are in good earnest; they are really divided; and they do disclaim and disown them. Well be it so (saith he) And so is not the matter granted? What needs any thing further to be said? himself yields it; (but whether he had done so or no, that it is so, is sufficiently made manifest) What then? Why then what is become of his Book, and its Name; and all that he speaks in it; and draws from it upon the *sum of his whole matter*, and his great design to brand the Truth with that *whole matter*, which he calls *Quakerism*; and the Friends of it, whom he calls *Quakers*? (What is become of it R.F.) All is a lye; it is so; and this Priest is a lye; the people called *Quakers*; and this Company are not one, they *disclaim*, and *disown them*, the Priest grants it. But hath he nothing in his eye of advantage wherewithal to comfort himself over such a hurt? Hopes he not to pull out two eyes by losing one of his own; and his principal one too? Yea: Whats then the mischief? He tells ye,

Well, be it so; but then are not all your high flying pretences (like the Work of the Masons and Bricklayers, and such like Trades, your fellow-workmen of old) become a Babel, a Bawble, Confusion? God was one; and Christ was one; and the Spirit was one; and Truth was one, and we all were one, say you: true, the Priests did differ, and disagree, and were divided both in judgement and practice; but we all spake, and wrote, and did from that One, unerring, infallible Spirit, Pag. 39. Reader, one thing more I'll point you to, and that is, That you shall here finde the quakers Confusion, and their high-flying brags of unity; here thou shalt see J.N. and G.F. their two chief Leaders, and their followers, at Daggers-drawing one against another, which is a sufficient discovery of that cheat of theirs, that they were all led by that one, true, and unerring, and infallible Spirit. Epistle to the Reader.

Blasphemous for! The one, true and infallible Spirit is a dread and terror to thee and thy Master, his Instruments, and all the Powers of Darkness. How glad art thou to have the torment of it a little eased in thy heart, whilst thou art blaspheming it with thy tongue? how dost thou please thy self



with the Imaginations of the Confusion, &c. of those who witness it, and are led by it? *They are no more one* (saith thou, pag. 37:39.) *then the poor Priests and their followers, who differ, and disagree, and are divided both in their judgements and practice.* These thy created Fancies and Dreams (poor wretch) how art thou overjoyed with, and huggest in thy bosom, run'st it away with rejoycing (not in the Truth, but iniquity against the Truth?) How dost thou comfort thy self in the overthrow of thy Designe and Work? And how art thou content it should be so, whilest this thy fancie raised up by thy self may take place? Content to be confounded and broken, whilest thou dreamest Truth is so: (Is not this the very Image of thy Father? May one not know the Father by the Son, and the Son by the Father?) And now thou art mounted aloft with thy Prince, flying in thy Airy-Imaginations, contradicting, blaspheming, boasting and scoffing; and thou sayest, *Why then, whats the matter now? how went the Spirit from J.N.? and when was it? and how shall we know whether ever we had it? or whether G.F. hath it, or ever had it?* with such like stuff. And thou goest on to vaunt it in thy conceits, and scoffs, *Alas poor quaking Preselytes! how have ye been deluded and deceived by a pack of quaking, lying Mountebanks, who pretend to talk to you from the immediate Spirit, (as they phrase it) and now you see 'tis no such matter, nor can ye well tell which of these two (your two chief Apostles and Prophets) to believe and follow after.* And being quite drunk, and stark-mad, thou demandest, *What can you (with any colour of Reason) say to these things?* And concludest, *Will any people in the world that are not insatuated and judicially given up of God to believe Lyes, follow such for their \* guides and teachers. (especially as infallible ones) ever whom the Devil may have so much power?* pag. 39, 40.

\* The living  
God is our  
Guide and  
Teacher.

But stay Friend, thou must come to reckoning yet, the Battle is yet to be fought, and the Argument to be disputed of this thy other great conceived business, wherein appears the conclusion of the sum of thy Book, viz: *They are divided, (the first was, That they were one.)* And weighed must



must and shalt thou be in the balance of Truth, and with the sharp two-edged Sword thereof shall thy Wings be cut off, and thy Carcase fall. *Thine own must thou have returned to thee, and the Pit sealed upon it, that thy torments may never have end; the Mouth of the Lord of Hosts hath spoken it. Thy joy is but as the crackling of Thorns under a Pot, and thy hope as the giving up of the Ghost,*

And in answer to thy Boastings, Railings, and Blasphemies, I say to thee *R. Farmer* from the Lord, *The Virgin, the Daughter of Zion* hath despised thee, and laughed thee to scorn: *The Daughter of Jerusalem* hath shaken her head at thee. Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, & lifted up thine eyes on high? even against the Holy *men of Israel.*

But to the sober Reader, and for the sake of such, I Reply.

How doth the Confusion, &c. of the people called *quakers* appear? Why here you shall see, (saith this Priest) *Their two chief Leaders and their followers at Daggers-drawing one against another, which is a sufficient discovery of that Cheat of theirs, that they are led by One, True, Vnerring and Infallible Spirit.*

Reply: The People called *quakers* have denyed that Spirit that led into temptation, and that *VWoman, Company,* and their Actions, as being gone forth, and out of the Truth, as hath been already declared and proved, and this Priest hath granted it. And the People called *quakers*, who abide in the Truth, are one in the Truth, where there is no division. *VWhere* then is that which he calls the *quakers* Confusion? Doth any thing but his own Confusion appear? To name a *Book*, as hath been said, and to write so many Sheets of Paper to prove them one in Principle and Action, and then to grant and affirm that they are divided; and then without fear or wit, to run away with it, as if he had gotten some great prize. *Or,* and yet *again:* *VWhat* Confusion is here! what foolish contradiction. Is not the Confusion, the Babel, the Bawble, like the Work of the *Assassins and Bricklayers*, thy fellow-  
Work

*Work-men, &c.* thine own *R.F.P.* Tis so, take it to thee, and the *Cheat*, the *Deceit*, the *Imposture*, who hast made a shew of one thing in the Title, and greatest part of thy Book to deceive the Reader, and now hast brought forth another quite contrary; the later part fighting against the former, and the former against the later; and these two are contrary, and in such vehement opposition, that the one cannot stand but in the destruction of the other (and they are both fallen together by the Sword of Truth.) And here take home to thee the *Daggers-drawing*, Page against Page; Line against Line; and the *Cheater* and *Imposture* is thy self; & the *vaunts*, and *confident Boastings*, and *high flying Pretences* are thine own.

And here I might end this Reply; but something yet lies upon me to declare and open further for the sake of the simple-hearted, to remove this other great *stumbling-block*, which the Enemy by this occasion doth cast in the way, *viz.* That the quakers are *divided*, and to manifest what a high Blasphemer this arrogant Priest is by his own Argument, unto which I shall thus speake.

Exod. 32.

Was that which led *Israel* out of *Egypt*, and gave forth the Law, *false, erring, deceiving, fallible*? VVas the Law of God, and the true VVorship of the *Israelites Confusion*, a *Babel*, a *Bauble*? VVas *Moses* who brought them out of *Egypt* through the Red-Sea, saying, *I am hath sent me; thus saith the Lord, Let my People go: Hear O Israel: the Lord thy Goa is one Lord*, an *Imposture*, a *Cheat*? VVas what he so affirmed of the Lord, and what he said in his Song, and what *Aaron* and all *Israel* boasted of the Lord and of his VVonders, *High flying Presences, bragging Vaunts of Knirr*? Because whilst *Moses* stayed in the Mount with God, receiving the Law, *Aaron* made a *molten Calf* of the peoples *Ear-rings* of gold, and fashioned it with a *graving-Tool*, and built an *Altar* before it, and made proclamation, and said, *To morrow shall be a Feast to the Lord*. And because the People said of the *Calf* so molten and fashioned, *These are thy gods that brought thee out of the Land of Egypt*; and rose up early in the morning, and

and offer a burnt Offering, and brought peace-offerings, and sat  
down to eat and drink, and rose up to play? Vvas Moses saying  
to Aaron hereupon, What hath this people done unto thee that thou  
hast brought so great a sin upon them? Vvas his standing at the  
gate of the Camp when he saw that the people were naked (for  
Aaron had made them naked unto their shame amongst their Enem-  
ies) and saying, Who is on the Lords side, let them come to me;  
and all the Tribe of Levi's gathering together unto him; &c. I  
say, Were these things which passed between these two (who  
were once their chief leaders) & their followers, to be termed  
Daggers drawing one against another? Was this a sufficient dis-  
covery of that Cheat (as thou saith of the people called  
quakers) of theirs, that they were led by the one, true God;  
because of this? Were they all stark naught because of this,  
and a pack of cozening Imposters, lying Mountebanks (as this  
Priest in all these particulars hath charged upon the Truth  
and its Friends, because of what hath been before mention-  
ed?) Yea, all that hath been said must be so by this Priest's  
Argument.

For if his Argument be of force to prove (the People  
called quakers) confusion, and that the one, true infallible spi-  
rit by which they are led is a Babel, Bauble, Cheat, an Im-  
postor, and that all their bearing witness both by word and writ-  
ting, and doing, their being led by that one, true, &c. spirit,  
are but high-flying pretences, &c. and that they are both stark  
naught, &c. Because G. F. wrote so to I. N. as hath been said,  
& the People called quakers disowned & denyed them: And if  
this writing so, and denying them (which he in the words of  
a swaggering Companion calls Daggers-drawing, &c. he (as  
he affirms it is) a sufficient discovery of that their Cheat, that  
they were all led by one, true, wherring, infallible spirit, &c.  
(which is this Priest's Argument, he that runs may read  
it.)

Then Moses and the Israelites who kept faithful with God  
and the Law, and worship of the one true God, the Rock  
which followed them, which was Christ, and all their glory-  
ings in the Lord, &c. must be such as hath been said, and that

it is so, *Moses* speaking to *Aaron*, who had turned out from the Truth, from the true God, and set up a Calf, and the Tribe of *Levi's* gathering to *Moses*, in the denying those who had worshipped it, must be thereof a sufficient discovery.

For *Moses*, and *Aaron*, and all the children of *Israel* had been one, witnessing one, and the same true God, and were brought together out of *Egypt* through the Red-Sea; yea, *Aaron* was the mouth of *Moses* unto *Pharaoh*, stood over the Magicians of *Egypt*; executed the Plagues on *Pharaoh*, was led by the Angel, and the Pillar, and the Cloud; was in the Mount with *Moses*, and saw God. And the *Israelites* saw the wonders of God, were brought out of *Egypt*, through the Red-Sea; feared the Lord; believed *Moses*; eat Manna from Heaven; drank of the Water that gushed out of the Rock; went out of the Camp to meet God; heard God speaking out of the Mount to *Moses*, a people whom God said to *Moses*, *he bare on Eagles-Wings, and had brought unto himself*; yet *Aaron* made a Calf, and the people worshipped it, as hath been said. He that reads let him understand. Had an *Egyptian* seen this, would he not have said (as this Priest) It's a Cheat, &c. what thou *Moses* hast said of the Lord God, to whom that ye may hold a feast in the Wilderness, thou hast demanded all *Israel* to go with their Wives, little ones, Flocks and Herds, not a Hoof to be left behinde; and now that ye are in the Wilderness ye are worshipping our Gods: It was but a cheating pretence, ye are not one, but are divided, nor is it one Lord that ye serve. (*This made Israel naked amongst their Enemies.*) Had this Priest been there, would he not have cryed out to *Moses* to have put *Aaron* to some cruel death for this? or to have whipt and burnt him, worse then death it self.

To conclude this particular, and to bar the door against this Priest, the Apostle saith, *They were all under the Cloud, and all passed thorow the Sea, and were all baptized unto Moses in the cloud, and in the Sea; and did all eat the same spiritual meat, and did all drink of the same spiritual drink; for they drank*

drank of the same spiritual Rock that followed them, and that Rock was Christ; but with many of them God was not well pleased, for they were overthrown in the Wilderness. [All] were under the cloud; [all] drank of the same spiritual Rock, &c. yet with many of them God was not well pleased, &c. yet the Rock was the same, and the cloud, &c. and it was true, and no cheat, that they were all under it, and drank of it. The thing is so plain it needs no further demonstration. And the time was when these people whom we now deny, and we were one in the Truth, and therefore even on that foot, it is a truth what we said, That we were led by one Infallible Spirit, and no cheat; but the cheat is this Priests.

And as in the instances of Moses and Aaron, and the Israelites, so the same (by this Priests Argument) may again be said of Moses, &c. because of Corah, Dathan and Abiram, who took men, even two hundred and fifty princes of the congregation; men of Renown, and gathering themselves against Moses and Aaron, to whom they said, Ye take too much upon ye, seeing the congregations are holy every one of them, and the Lord is amongst them; and ye lift up your selves against the congregation of the Lord. And the same of Aaron & the Priesthood, because of Nadab & Abihu's offering strange fire, who also had seen God. And of the Temple, & the glory between the cherubims because of Solomon's hearkning to his Women, and worshipping stocks and stones, the gods of the Heathen, and building Altars unto them; to Chemosh: the abomination of Moab, in the hill that is before Jerusalem; and for Molech, the abomination of the children of Ammon. And of the true Worship at Jerusalem, because of ten Tribes sacrificing to the Calves set up by Jeroboam at Dan, and at Bethel, and Ahijah's declaring against the Altar in the presence of Jeroboam, and the Princes and the people, who put forth his hand, and said, Lay hold on him, and his hand was dryed up. And of the return from the Captivity, and the second Temple, because of some of the peoples having taken Wives, and having children by the people of the Land, Moab, Ammon, and Ammon, and Nehemiah's testifying against them. And of Christ Jesus and his Doctrine, because of his

Numb. 16.

Levit. 10.

1 King. 11.

1 King. 13.

Neh. 13.

Gal. 6. 17.

Acts 15.

1 Cor. 11. 19.

saying to *Peter*, *Get thee behinde me Satan*; and of *Judas*, whom he said *should betray him*: And of the Doctrine of the Resurrection of *Jesus* from the dead, and of the Apostles, because *Paul* withstood *Peter* to the face at *Antioch*, for that he was to be blamed; and for that *Paul* and *Barnabas* contended so sharply about *John*, whose surname was *Mark*, so that they departed assunder one from the other; and for that *Paul* said, *There must be Hereses also among ye, that they which are approved may be made manifest among ye*. Yea, the same may be said of the Truth and of the Prophets and Apostles, and holy men of God from the beginning; for from the beginning in all ages were there some who turned out of the \* Truth, because of whom the Truth was blasphemed, against whom those who were in the Truth testified; and that sharply: Yea, by this Priests argument, there was never such a thing as Truth on the earth; And whether this be not to blaspheme God and his Name, and his Tabernacle, and them who dwell in heaven; And (to give thee R.F. thine own words again) *A just hand of God upon this Priest in his insatiation, who is come to such a high measure of Blasphemy as this, even him who takes upon him to write against, and decry Blasphemy, let the wise in heart judg. Not that this Priest, or his Generation, have hereby any advantage, for which I know they are gaping, for they are not come so far as to be in the Letter of the Truth, much less in the Truth, and therefore cannot be said to be turned out of it, nor that when any turn from them, they turn from the Truth, but from a lye.*

But though many have gone out of the truth in all Ages, making shipwrack of Faith and a good Conscience, and have set themselves against it, and have been denied and testified against by such as have abode in the Truth, Nevertheless the Truth remaineth one, and changeth not, Yesterday, and to day, and the same for ever: For there is no lye of the Truth, nor in it is there any division; but out of it there is the Schism, the Division, the Confusion, and every Evil work; and though an hour of darkness is come, for a Trial to try the

\* Truth is the same, & changes not.



the *Inhabitants* of the *Earth*, many of whom hath been tryed as hath been said, and others who have looked for a share and a Scumbling block, have it now to purpose; that the hypocrite may be swept out of the Land, and some who have the Faith of our Lord *Iesus Christ* with respect of persons, vvhich stands in the vvishdom of vvords, and not in the power of God; are drunk, but not vvith vvine, and stagger, but not vvith strong drink; and though there be that are turned out of the *Truth*, by reason of vvhom the *Truth* is blasphemed, vvvhich this *Priest* hath done, and reproached upon occasion thereof, so that is become a day of trouble, rebuke and blasphemy, yet *Our God is One*, and *Christ is One*, and the *Spirit is One*, and the *Truth is One*, and we all (who abide in the *Truth*) are one; and as we abide in it, we write and speak, and do (according to our several measures) in, and from that *One, Vnerring, Infallible, and Vndeceiving Spirit*; this as we have, so do we still own and witness; nor hast thou *R.F.* made it to appear to the contrary in any one particular, but hast blasphemed the *Spirit*, and *God*, and *Christ*, and *Truth*, vvvhich vve say is one, *God is one*, and *Christ is one*, and the *Spirit is one*, and the *Truth is one*, and vve all in the *Truth* are one, and thou hast confessed that vve have so said, (and vve all in the *Truth* vvitness it so to be:) But thou sayst vvhat vve have so affirmed of *God*, *Christ*, &c. is a *Babel*, a *Bauble*, *Confusion*, (so take it home to thee, and its portion). I say this as vve have, so vve do still own and vvitness; For as many as are the *Sons of God*, are led by the *Spirit of God*, and the *Spirit of God* is a one, true, unerring, undeceiving, and infallible; And if *any man hath not the Spirit of Christ* he is none of his: Now *c the Lord is that Spirit*; And *d Know ye not your own selves how that Christ Iesus is in you except ye be* Reprobates; And if *Children*, *e then Heirs*, *Heirs of God*, and *joynt-Heirs with Christ*. All *f are yours*, and *you are* *Christ*, and *Christ is God*; *g I in them*, and *they in me*, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me. And the Sonship we who are in the *Truth* in our measure, do

<sup>a</sup> Rom. 8. 14.

<sup>b</sup> Rom. 8. 9.

<sup>c</sup> 2 Cor. 3. 17.

<sup>d</sup> 2 Cor. 13. 5.

<sup>e</sup> Rom. 8. 17.

<sup>f</sup> 1 Cor. 3. 12, 13.

<sup>g</sup> 1ob. 17. 23.



**Col. 1. 26, 27.** witness, in *Heaven* the *Mysteries* which hath been hid from *Angels* and *generations*, now made manifest to the *Saints*; to whom God hath made known what is the *Riches* of the glory of this *Mystery* amongst the *Gentiles*, which is *Christ* in us the hope of glory. And as the truth of *Christ* as in us, no man shall stop us of this confident boasting, nor make this our glorying void; (And yee that say to the contrary, produce your cause, and bring forth your strong Reasons.)

And not by man, nor the Son of Man that must perish; but by the Spirit which is true, unerring and infallible, (for such is the Spirit of God, and the Spirit that is not so is of the Devil) are we, as we abide in it, led into all Truth; and the leading of this Spirit we know, and the voyce and teachings of him who is given for a Covenant of Light to the Gentiles, the Law written in the heart, the annoyning which we hear and follow, which shews us when any goe to the right hand, or to the left, in whose Light we saw when darkness came about him, and when those others went out of the Truth in which light we believe, and which light we follow after, not this man, nor that man, nor *Paul*; but as they follow *Christ* the Light; and where any follow not *Christ* the Light, such in the light of *Christ* we see, and from such we turn away, and so do we turn away from this Priest, and the men of his Generation who are out of the truth.

Nor are we at a stand which to choose in the following of either, as this Priest impudently belies us, pag. 99. [They are thine own words *R.F.* take them to thee, and thy lye:] And this unto all who are sober, is an undenyable testimony in the behalf of Truth, and it shall stand for ever, That Friends in the Truth are not fickle or unstable, running after this man, and after that, or that their Faith stands in the wisdom of words, or is had with respect of persons, but in the power of God; for had it been so, this Tryal which is now come would above any thing that hath fallen out, or could have been desired by the enemy to have fallen out, for such a tryal, have made it manifest.

Nor let any man be deceived with that suggestion of the Enemy.

Enemy, viz. That to such things as have been found on that Woman and Company they will all come, for such things are come, and they are seen, and denied by the children of Light, and the Spirit from whence they proceed, which is the Spirit of Darknes, as their fruits make manifest, which is this Priests great torment, having not so great occasion hereby against the truth as hee thought, or would make of it.

Thus is the sum weighed and measured of this Priest's Book, which refers to the people called *Quakers*; as it lies in this confusio n, 1. *That they are one.* 2. *That they are divided.* Whilest on them he vomits up his Filth and Poyson. He will needs have them to be *one*, so saith his Title, and the greatest part of his Book doth manifest it; when he can no longer dispute that with the witness to the contrary, then he saith they are *divided*, unto both of which the sober Reader hath a full Reply, and the Truth stands clear. But which of these two is it that thou wouldst have *R. F.* ? canst thou tell? Or wouldst thou have both? Wouldst thou have the first, viz. *That they are one*? Then they are not at *Daggers-drawing one against another* (as thou sayest) nor is that a *chaot* which they have said (as thou sayest) that they were all led by that *one, true, unerring, and infallible Spirit*; nor is what thou hast said of their being so a *sufficient discovery of their cheat* (as thou dost term it) and what they have said thereof are not *high-flying pretences*, &c. nor are they *beings a Babel, Babel, confusion like* (as thou sayest) *the Work of the Masons and Bricklayers, and such like Trades*, &c. Wouldst thou have the later, viz. *That they are divided*? Then they are not concerned either in the name, or first & the greatest part of thy Book, or in thy Design in all; and then what is become of that and thee? and what hast thou fought against? and whose shame and nakedness hast thou uncovered but thine own? and there's enough for thee, 'twere well if thou couldest blush. What hast thou been doing man? or knowest thou what thou doest? Or art not thou in a *dream*? a *dream* that thou extest? a *dream* that thou drinkest? a *dream* that these people are

and:

one? A dream that they are *divided*: A dream that thou canst  
 hurt the Truth? So it is manifest of thee, and shall be of all  
 the multitude of the Nations that fight against Ariel, against  
 Mount Zion, even all that fight against her, and her Munition,  
 and distress her. Wouldst thou have both? then take to thee  
 thy Confusion, Babel, Bawle, high-flying pretences, bragging,  
 vanities, like to the Worke of the Masons and Bricklayers, and  
 such like Trades, thy fellow-workmen of old, the Cheat, the Im-  
 postor; Thine they are, who doest affirm they are one, and  
 then arguest, that they are divided; then which, what great-  
 er contradiction can there be? Thou raisest up thine own  
 shadow, and then fightest with it, and destroyest thy self and  
 it. A pitiful Workman thou art; the Instruments of a fool-  
 ish Shepherd are in thine hand; who hast cause enough to be  
 ashamed, and all they to be ashamed of thee whole cause  
 thou hast managed to the overthrow of it, and thy self, and  
 to the advantage (against thy will) of the Truth. Which of  
 these (to return thee thy own) canst thou or thy Disciples tell  
 to choose or follow? Or hast thou enough of Reason given thee  
 yet to what thou demandest?

And now to turn the residue of the Work of thine own  
 hand upon thine own head; Alas! Are not they in a pitti-  
 ful condition who are led by thee, and such as thou art as  
 their Guides and Teachers, who art proved manifestly to be  
 a *hardened, lying Masquerader* (is thine own word, and tis  
 no wrong to turn the child to the Father) who pretendest  
 to be a Minister of the Gospel, the knowledge of which is  
*not of man, nor by the will of man, but by the will of God, and the*  
*revelation of the Father*; and yet doest deny that thou hast  
 and scosts at (is thine own phrase) the *immediate spirit*; and  
 there is no gift for the Ministry of the Gospel but by the spi-  
 rit. Who affirmest of *J.N.* such horrible blasphemy, and  
*G.F.* to be worse, *barb stark nange, capack* (as thou sayest) of  
*revolving impieties*; and yet (to shew thy self of what Ge-  
 neration thou art) darest to have a *fling* at the Spirit which  
 thou art now afraid of in thy Book, blasphemously, & with  
 scoffing to mention; for which thou shalt have thy reward of  
 the

the righteous God ) doest demand ( as did the false Prophet Zedekiah of Micajah, when he had smote him on the face ) *How went the Spirit from J. N. ? and when was it ? and how shall we know whether ever he had it ? Or whether G. F. hath it or ever had it ?* Who sayst, *With any people in the world, that are not insatuated & judicially given up of God to believe lyes, follow such for their guides and teachers ( especially as infallible ones ) ( this infallible still torments thee ) over whom the devil may have so much power :* And yet sayest of thy self and Brethren, the Priests, *We confess we may be deceived, and may erre,* pag. 34. And are not those who may be deceived, and may erre, such over whom the Devil may have so much power as to deceive and cause to err, for it is not possible that the Elect should be deceived, saith Christ. And so in plain English, sayest thou, not to them who follow thee and the Priests as their Guides and Teachers, *Will any people in the world, that are not insatuated, and judicially given up by God to believe lyes, follow us for their guides and teachers, ( especially as deny infallibility ) over whom the Devil may have so much power as to deceive and cause to err, which we confess is true of our selves.* And if poor people you will follow this Priest, or his Brethren any longer after you have heard him so say ( and so his own words speak without the least wrestling ) *Are you not insatuated, and judicially given up by God to believe lyes,* as saith this your Priest? Heardst thou ever ( Reader ) of the like Sor, who sees not how he wounds himself with the Weapon he draws forth against another? Or, hast thou been told of the like mad man, who desperately runs his sword into his own bowels to strike at others? and in his bowels his own Sword is turned, and sticks, Truth is free. How blinde is rage and envy ? how foolish is madness.

Thus much of the sum of this Priest's heap of Confusion, Lyes and Blasphemies, and of the deep and double design of Satan therein against the Truth of the living God; first, To render it most vile and abominable, by holding forth as *one* the people called *Quakers*, and those of whom he makes a Relation, whilst on them ( through that occasion ) he casts

*Left at James Gate  
1717*

up, and unloads his filthy poyson. Then to blaspheme the Spirit of Truth by which those people are led, as *false, erring, deceiving* and *fallible*, by affirming them to be *divided*; both which though so contrary as hath been demonstrated, yet having cover'd them over with the smoak of the bottomless Pit, through the opportunitie of what he makes the matter of his Narrative, he layes as *great stumbling-Blocks* in the way of the simple. But in the Light and Power of Truth the Filth is struck aside, and the Smoak scattered, and both discovered and removed, and the Truth appears single and clear from it all, to him who reads & understands, for whose sake what hath been said is written, that being not ignorant of these devices of the Enemy, his foot may be preserved from the Snare, and his soul from the Jaws of the Devourer, which is the end (as hath been said) of this undertaking: And now he that will be deceived, let him be deceived: The Truth is clear, and I am clear of the blood of all men in this thing.

And here I might end; but as the great designe of Satan in the Narrative aforesaid hath been discovered and made to appear so loathsome, that thereat the Passengers will be constrained to stop their Noses, so this his Minister must be further made manifest, and the remainder of his polluted Bones scattered therein must be searched out, and a sign set at each, and be bundled up together and thrown into *Tophet*, that so the Land of them may be cleansed, which I shall pass through briefly.

Now to thee R.F. is much of what I have further to say chiefly directed.

**T**hou hast named thy heap of Confusion, Lyes, Reproaches, Scoffe, Blasphemies, &c. *Sathan* enthron'd in his Chair

*Chair of Pestilence; and it is so: It plainly appears by this thy Book, That in thee he is enthron'd; and that thou art his Chair of Pestilence: But as thou hast applied it to the people called Quakers, and hast cast upon them that thy mouthful of slander, viz. Or, Quakerism is is Exaltation, and hast declared what that is, viz. Being a true Narrative and Relation, &c. That is a lye, for they are not concerned therein; as it hath been made to appear; and thou hast both granted and affirmed it to be so, viz. That they and those of whom is thy Narrative, are not one: And so the Name of thy Book, and thy Book, which is called after that name, and thy designe therein, and thy self is a Lye, even out of thine own mouth. Therefore bethink thy self, and see how thou art mistaken in the casting of that upon others which is thine own, and to thee properly appertaineth. And a lye is of the Devil, he was a liar from the beginning, and abode not in the Truth; and when he speaks a lye, he speaks of himself; and all liars are for the Lake which burneth with fire and Brimstone, there to be tormented with the Devil and his Angels. So see thy Father and thy portion.*

Thou sayest in thy Title-page, That thy Narrative & Relation is a true Narrative and Relation; & in thy Epistle thou puttst thy faith and assurance (such as it is) to pledge for it, & sayest to the Reader, *But this I can, and do faithfully assure you, that there is nothing here of the one or the other, but what is real Truth as will be made good upon any occasion.*

Reply. What hath been already produced in the case of one Letter, and of the foul Forgery and dishonest dealing in such a matter of weight as his life, and the name of the Truth of the living God, which he and thousands more do witness, might suffice for the making manifest of the contrary, and the proving of thee to be a most impudent Liar, and such a one as to *Faith and Honesty art reprobate.* But in regard on this Hinge doth turn the whole of thy Reputation, especially as to thy Narrative and the contents thereof, I shall bring forth more Instances as to this thing, full and ample, which to debar me from hath been out of the power



of thee and thy Masters, who contrary to all that's iust and equal; have so kept up all the Examinations and Papers, that so much as Copies of them we could never obtain. Unto which I shall proceed.

Amongst the Papers taken from *I. N.* there was one to him from *M. Fell*, wife to Judge *Fell* of *Lancashire*, dated the 18. of the 6. Month, 1656. in which of the hour of Temptation, which she had first seen, and then heard to be come upon him, she thus writes; *I have heard something which hath made my heart to ake; I would hear of thee in particular; and then I should be more satisfied; before I heard any particular concerning thee, I saw in the Eternal a vail of Darknes over thee; then after I did hear of thee, it did confirm that.* This thou didst know to be so wrote, nevertheless to abuse her (who is known to be a wife and honorable Woman in the Truth) and the Reader; and *I. N.* thou bringest in a story by hear-say\* of the coming of two with Papers in their hands into the Meeting at the *Bull and Mouth, London* (where it is sufficiently known, many such sons of *Belial* usually come to abuse and disturb) & asking for *I. N.* and he not appearing, (for he was then a Prisoner at *Exeter*) said they could tell where he had a Bastard, or a Wench with childe; and then dost apply it to that passage aforesaid in her Letter, of the aking of her heart, in these words, *It may be she had heard of that Bastard;* purposely omitting those her words (and that whole Letter) wherein she expresseth what it was that made her heart to ake, *viz. Before I heard from thee in particular, I saw in the Eternal a Vail of Darknes over thee; then after I did hear of thee, it did confirm that.* And not onely so, but wickedly dost thou mangle and mingle her tender Expressions, wrote in a senselessness of his condition, and of what the Truth might come to suffer, as it doth at this day, with thy filthy words, proceeding from the spawn of thine unclean Spirit, making them to speak according unto it, in such a manner as is not fit to relate. And when thou hast so done, thou art not afraid blasphemously to close it up with such words of the Scripture spoken from the Spirit of God; the very consideration of which

Nar. pag. 30.

\* This is a lye.

Pag. 31.



which, were not thine heart more hard then an Adamant, would strike dread and horror to thee, who impudently bringest them in to serve that thy wicked design, and seest not ( so blind art thou ) how those very words do manifestly condemn thee, and this thy practice and Work of Darknells, and clear the innocent, viz. *The eternal life and unity of the spirit, where no unclean thing can enter, nor he that maketh abomination, or maketh a lye.* This instance is so foul and odious, and so fill'd with Scoffs and Jeers ( as such discerning Folks cannot easily be mistaken; &c. ) that thy Wickednells therein is hard to be exprest. Art thou assured [ *Ralph* ] that such a discreet grave man as Justice *Fell*, one of the Judges of the Nation, and Chancellor of the *Dutchy of Lancaster*, will put up such an abominable abuse?

But this is not all, thou pretendest to a deposition of *Law* Pag. 44: *rence Raymond*, taken before the Magistrates of *Bristol*, to prove that *Ann Andland* should say at a Meeting in that City, where were neer two or three hundred people, viz. *That who-soever doth think to be saved by that Jesus Christ that dyed at Jerusalem, should be deceived;* Which thou sett down him to have deposed, that he heard her say at the Meeting aforesaid; those very words, without any qualifications or expositions thereupon, as he remembreth. Whenas it is well known from the Boys own mouth, who was sworn in the open *Tolzey*, that he mentioned in his deposition the place where the meeting was, at which he swore she should so speak, viz. *The Orchard*, so he deposed, and so was it recorded in the deposition, which thou, who didst sollicite him thus to swear, couldst not but well know; yet it thou hast omitted. Now at the *Orchard* *Ann Andland* never spake in any Meeting, this hundreds can testify, which rendering the Deposition false, thou hast left out that Word, but hast published the rest, to shew what thou wouldest have them to speak, who say no such thing; and how thou wouldest have them accounted of, how manifestly false soever are thy Testimonies in that particular. O abominable Wickedness! But to clear mishting from all manner of Scruple to the sober Reader, *Ann Andland* ne-

never spake such Words, nor hath any other that is called a Quaker, or to such effect, at any of the Meetings of those People at Bristol, but the contrary, of which hundreds are ready to bear witness. For we know and witness Salvation is and by that Jesus Christ which was crucified at Jerusalem, which lighteth every man in the world; and in and by no other; even in and by him whom the Scribes, Pharisees and chief Priests preached of, yet put to death, and those who him did witness, and his Resurrection, as it is at this day. And is it not well known, that thou wast he that didst procure him to swear for such a purpose as thou hast now brought it? which is thus false as hath been declared, for which thou must answer (swearing being also out of the Doctrine of Christ, and so thou shewest thy self to be none of his Minister) and for his blood, who whilest one who was called a Quaker (though young in years) found that which limited his wild and evil courses in which he had before his Conversation, and into which he is returned since thou wast Instrumental in turning him from the Truth.

Pag 30.

Furthermore, pag 30. (scoffingly speaking to J.N.) thou sayest, They called, and pulled you and Martha Simmonds into a House, and there [beat] and severely used you, to the endangering of your lives. Hercin thou belyest Martha Simmonds; as thine own Record of what thou sayest is her Examination, refuses against thee, for even therein is no such Word as [beating] and yet thou art so brazen-faced, as to say in the next words, As M.S. said in her Examination before our Magistrates: And so givest the lye unto thine own Record, as thou belyest her. Is not thy conscience feared? Art not thou past blushing? But thus wickedly to lye doth not satisfy thee, but (pag 39.) thou settingly bringst us in as belying and reproaching your selves as thou hast M.S. and thine own Record, for sayest thou, (speaking as in our persons) If we were not so, we should for many of us together assault and beat them, to the endangering of their lives; and knowing good M. Simmonds, that several months is but defiled with some sort of the corrupt measure of this heathenish story, we would

Pag 39.

at James-Tide last, after our Meeting aforesaid. Had we a true Copy of *Martha Simmonds Examination*, which was taken here, and delivered into the Committee of Parliament, it's like we might finde those Words set down by thee relating to their usage at the House neer the *Orchard*, viz. in so much that *I.N.* did sweat exceedingly, and vve were in danger of our lives, and they threvv me down the Stayres, to be thy Forgery; for they were neither beat there, nor were they forely used to the endangering of their lives; nor was *M.S.* thrown down the Stayres, for there were none in that place, it being on the ground; nor was he otherwise intreated there by us then vvith love & tenderness; nor vvas Captain *Beale* at *Bristol* at that time, nor was I with them in the *White Hart*: What a heape of rotten Stuff is here! What a Load of Wickedness! Who is there that is not even tired to passe through it, and holds not his Nose at the stench thereof? And all this thy Vomit and Poyson is to cover over what lay in her Examination, as a Testimony out of her mouth, that we denied her, and that Spirit and Company at the very first, which was that which tormented thee, as checking thy hopes by the occasion aforesaid, to reproach the Truth, which thou wouldst have, and endeavourest to make to be one with, and the Root of that of which thou relatest, therefore when thou hast thus thrown it up, thou sayest, *this testimony they still bear against you*, p. 30. All thine own notorious lyes and forgeries; as it is the reason why thou dealest so wickedly with *G.F.* and *M.F.* and my self, because of the Witnesses whose Letters bear in the behalf of the Truth, against thee and thy design in that thy Book

Pag. 30.

And as thou hast thus Wickedly wrested and abused some of the Papers & Examinations, so hast thou vvholly omitted *Samuel Caters Examination*, and hast past it over vvith this flight, viz. *there was not much in the Examination of Samuel Catter of the Isle of Ely, and therefore I shall pass it over*, p. 17. Hadst thou been a faithful Narrator, thou shouldst have set down all the Examinations and Papers as they vvere, and have left it to the Reader to judge; but something is in the matter vvhere-

Pag. 17.

wherefore thou thus dost juggle, and shall by and by finde thee out, for I am fully assured by some who was present, and punctually observed those passages, that he being demanded whether he heard *I. N.* termed the Prince of Peace, he answered to this effect *viz.* That they who wrote those Letters, wrote not to flesh and bones, for flesh and blood could not inherit the Kingdom of God; but to that Spirit did they write by which he was guided. And, I do not say that he is the Prince of Peace, but the Prince of Peace is Ruler in him. Also, That the motions of God tend to purity and holiness. Was not this that which made thee to pass this over, as having (as thou sayest) not much in it? Indeed not much, nay not any thing at all in it to serve thy wicked Design, but much against it, for it gives the lye to what thou hast concluded upon the rehearsal of their Papers and Examination, pag. 19. *viz.* By all this you may see how far these miserable people are bewitched and deluded, as to give and ascribe those Titles and Applications that are due only to *Iesus Christ*, to a [meer] man, and then sayest, Thou shalt not need to aggravate the Crime, every understanding and Christian ear will abhor to hear it, and tremble at such Blasphemies. Indeed, every such ear will abhor to hear of this thy foul dealing, and tangle at thy blasphemies laid open in this Book.

One thing more I am assured as aforesaid, That *Timothy Wedlock* (one of that Company, and yet a Prisoner at *Bristol*) declared to the Magistrates expressly, That he owned that *Iesus* that dyed at *Jerusalem*, and up again, which thou hast left out of his Examination; whereby is further manifested thy wicked unfaithfulness and abuse of the Reader, thou being not ignorant how such a passage gives the lye to what is the drift and design of thy Book *viz.* Of setting up a new *Iesus*, giving and ascribing the Applications and Titles due only to *Iesus Christ*, to a [meer] man. And so I have done with these Instances, being abundantly sufficient to manifest to the understanding Reader how abominable false thou art, and in what thou hast affirmed and related not to be believed in the least.

And

And now R.F. what is become of what thou callest *A true Narrative and Relation*? What is become of thy *Faith* and *Assurance*, and *real Truth*, which thou holdest forth so boldly to the Reader, that thou sayest, thou couldst & didst faithfully assure him, that there was nothing of the one or the other therein but what was so, and that it should be made good upon any occasion? I say, thy faithful Assurance publickly held forth to engage and deceive the Reader, what is become of it? and of thy word? thy Book? and thee? All is proved Reprehend, Forgery, Dishonesty upon Dishonesty, Lyes upon Lyes, Unfaithfulness upon Unfaithfulness, words and time are wanting to express the villany thereof; the like hath not been heard: This thou knew'st it was so, and thy cursed end was before thee when thou didst compass it; and yet so seared wast thou, past feeling, and impudent, as to call that which thou knew'st it was thus false, forged and corrupted, & that designedly by thee, *A true Narrative*; and so much without the least sense of the fear of God wast thou, as to make proclamation, and to pledge thy *Faithful Assurance* (as thou callest it) thereupon, That there was nothing therein but what was real Truth, as would be made good upon any occasion; purposely to deceive the Reader, and to reproach the innocent. O desperate iniquity! Dreadful Presumption! and horrible hard-heartedness! Art thou a Minister of the Gospel? *Get thee gone to thine own place* Art thou fit to speak to men? Art not thou a shame to all that are civil and sober? Will any serious man believe thee henceforth? He that will believe thee let him. What can be said worse of a man then this bespeaketh thee? And yet no less then five of the Servants of the Lord have been abused and imprisoned, and that for a long time, (all of them, except one, having Families depending on their Liberties) for testifying from the Lord against thee. But thou hidst this thy work in the dark, and didst think no eye should see thee; and the Papers and Examinations being barr'd up from us of thee, (thou mightest conceive) in these things we could not make a Discovery, but we have been otherwise provided, whereby thee and thy Works of Dark-

ness are thus brought to light, and made manifest to purpose. By these few Instances the sober Reader may judge of the rest of thy Relation, for whose sake, that he may be abused, I have been thus particular.

And as thy Title, and that which thou callest a true Narrative, and thy faithful assurance of the real Truth of all that is in it, both of the one or the other, is proved a lye, so let him who reads and understands, judge whether what thou sayest of a *Vindication of the Magistrates of this City* be not of the same nature?

Page 45.

For thou sayest (therein) of them, pag. 45, *Though they cannot be excused a toto, yet they may be a tanto, and that very much.*

Reply. What is this but in plain *English* to say, That they are guilty men? who though they are not so bad as some do make them (nay not by very much, as thou sayest, but who will believe thee, who as to faith and honesty art proved reprobate?) yet bad men they are, and cannot be excused. They cannot be excused, why? who accuseth them? Where is their Charge, that thou thus pleadest them guilty? Doest thou fight with thine own shadow? Or doth not thy thus affirming of them, and recording their Names as evil in thy Roll of those thou callest most horrid and abominable blasphemers and Impostors, make it to appear that thou hast a minde to abuse them under colour of a vindication? What makes thee thus to bring them on the Stage? What occasion have they given thee to draw on them so black a Character? Canst thou let none alone, Friend or Enemy? Or knowest not thy rage how to spare, or thy madness to put a difference? They cannot be excused, how comes this in? Where's that unto which it doth relate?

*And indeed (sayest thou) what men are there (Magistrates or others) that have not their [spots] their defects, failings? (What fine words have the Ministers of Satan got, wherewithal to cover over transgression, that it may neither look gaskly, nor sound*



sound dreadfully, to the awakening of those who are in Captivity to the Devil.

Reply. Hast thou now mended the matter? Men that have their [spots] spotted men are evil doers, and the Magistrate of God is a Terror to evil doers, not an Evil-doer. *Rom. 13.* Defects and failings are out of the Truth, and that which is out of the Truth is in the Transgression, and he that sinneth hath not seen God, neither known him; and so in the number of evil doers, and such as are out of the Truth, who have not seen God, neither known him, dost thou place the Magistrates. What men are there (sayest thou) (Magistrates or others) that have not their [spots] defects, failings?

Reply: Thou who art in the Transgression, neither seeest nor knowest any other of men or Magistrates then Transgressors, Spotted men, Evil-doers, thou canst not see where thou hast not an eye, and so mayest well ask the question, and minister for the Kingdom in which thou art, and uphold sin by demanding who are them that are not sinners. But the Sword of the Magistrate of God is to pass upon thee and thy Magistrates, who are men of [spots] Evil-doers, Transgressors, and ye will one day finde it, whether to salvation or eternal Wrath.

This then is the English of this thy Vindication; Evil-doers they are of the generation of Evil-doers, no Magistrates of God, but such to whom the Magistrate of God is a Terror. And what couldest thou record worse of them whom thou callest Magistrates?

Yet thou hast one Argument more for them of the like nature, and another for thy Master, Look upon (sayest thou) the best Kings and Governors, whose Praise are in the Scriptures, and ye shall finde that they were men, and so were (in diverse things) deficient and imperfect.

Reply: The record of evil-doing is a Curse; the name of it (the wicked which transgresseth) shall rot, which is the man of Sin, so saith the Scriptures. Well-doing is that of which the Scripture is a Praise, and them are the best Kings

*Prov. 10. 9.  
Rom. 13.*

Prev. 10. 7.

1 Job. 3. 9. 15. 18.

1 Job. 3. 8.

Epist. to the Reader.

Pag. 48.

and Governors who are well-doers; and a Praise to them that do well is the Magistrate of God, who is the man of God, whose memory is blessed; and of such only the Scriptures are a Praise. So where the Curse is, there hast thou recorded the Magistrates of Bristol, and so of them thou leavest a curse to be the Name and Memorial, and of thy self too, who to encourage Iniquity, hast thou not blasphemed both the holy men of God and the Scriptures? The Holy men of God, in affirming that the best of Kings and Governors were men, and so were (in diverse things) deficient and imperfect; that is to say, Men of sin, Evil-doers, for there is the deficiency, the imperfection. Now the best of Kings and Governors were Holy Men of God; and the Holy Men of God are the born of God, and the born of God sinneth not. The Scriptures, in saying, that the best Kings and Governors there on Record, of which they are a Praise, ye shall finde to be men, and so were (in diverse things) deficient and imperfect; that is to say, Men of sin, Evil-doers, the born of the Devil, of whom he is that sinneth. So that the best of Kings and Governors on Record in the Scripture must be Evil-doers, and the Scriptures must be a Praise to such, to serve this thy Record of the Magistrates, whose Name thou hast Registred a Curse unto Posterity.

But to come (briefly) a few particulars.

Thou setst forth the Magistrates in thy Book, First, as weak men, insufficient even to take an Examination. So thou dost pass Sentence, *I have not* (sayest thou) *inserted all the Examinations, because many of them were frivolous*, Epist. to the Reader. If the Examinations were frivolous, what were they then that took them?

Secondly, As insignificant men, Idols, Nothing, for so (sayest thou) *The Magistrates standing but as [Cyphers] in matters of Rule and Power*, pag. 48.

3. As Heartless men, men without courage. For so thou declarest, *Be he what he will for trade and calling, and how rotten and unsound so ever in judgement, Arian, Arminian, Enthusiast, Anabaptist, Anti-Scripturist, (or whatever) preach they*

may, yea, and *halst* too, do the *Magistrates* (or *Ministers*, there's the sorrow) what they [can] or [dare] to the contrary, pag. 48.

4-As *Faithless* men, yea in such a matter of moment (as thou makest it) as the keeping of the *Keys* of thy *Church*, when thou being in pittiful distress, and hard bestead because of the riding on the *Pews*, to the nastifying (as thou sayest) of the place for a long time after, and the rendring of the *Ordinance* of *Preaching* base and contemptible, didst carry the *Keys* to them, desiring their *Protection*, &c. and they let them go, though they [promised] thee the contrary, for so sayest thou of them, pag. 49. And when I had carryed the *Keys* to our *Magistrates*, desiring their *Protection*, and the securing of my people from lying and destructive vanities, these men left no means unattempted till they got the *Keys* in their possession to the purpose aforesaid, though the *Magistrates* had [promised] me to the contrary. Pag. 49.

And this is the *Vindication* of thy *Magistrates*, and the service thou hast performed them for the ten pounds a year, and the many large *Dimmers* and *Feastings* thou hast had of them (as *Chaplain*, so called; a new-raised Office in this City) to bless them twelve times a year, and behold thou cursest them altogether, and enrollest their Name a *Curse* upon Record for ever; and when thou hast so done, dost tell them and the world it is a *vindication*. In what a pittiful condition are thy *Magistrates*, whom so large a *Contribution* of many and good creatures (such a feeling *Argument*) with which thou upbraidest *Thomas Ewens*, pag. 52. and thereby in effect reproachest thy self and all thy Brethren, the Generation of *Priests*) to entitle thee their Friend and Servant, and so many fair words and respects cannot diswade from such deep gashing of their Reputation, who knowest not how to forbear any that please not thee, but, as *Solomon* saith of the mad man, thou scatter'st thy *Fire-brands*, *Arrows* and *Death*, and at every one turn se thy slanderous Tongue, like a sharp sword, as this City abundantly witnesseth; yea the very *Pulpits* (chiefly) where thy constant course is to pour out thy

Vener

Pag. 52.

Prov. 26. 18.

*Venom of Asps*) that lies under thy Tongue, (thy Gospel which thou ministratest, in whose pathes Hell and Destruction is, and the way of Peace thou hast not known) and of this the Magistrates have not had the least portion, whom to their faces before the people thou hast endeavoured to make vile and odious, one while likening them to *Jupiters Logs*, which *Aesop* in his Fables teigns to be the King of Frogs, and Frogs the Citizens must be, if the Magistrates are the *Logs*, and *Jupiter* the God of both. So see your Preferment Magistrates and People from your Priest) and to the Picture of *George on Horseback*, threatening to strike, but doth not. Another while reproaching them with the *Abilities of TOM PATNE*, (one void of the natural understanding of a man) *To walk with a Ruff*, and to have a *Sword carried before him to the Tolezey*. Such Heathenish Stuff as is loathsome to mention; and this with thee is good Doctrine: Yea, happy do many reckon themselves to be if by any means they can escape thy Railings and Abuses. How strange a thing is it that thou wilt neither become a kinde Master, nor a dutiful Servant? And in what a case are the Magistrates, that the offering up of their Consciences, Names, Persons, Money and Victuals to thee, and all their fair words and advisings, doth not altogether tender them free from the condition the poor *Indians* are in under the Dominion of the Devil? Would not all these abuses suffice thee, but thou must record them as aforesaid? In honesty (knewest thou what it meant) thou shouldst have returned them their money first, and other benefites, before thou hadst turned thy Pen upon them. If they like such services, they may go on to give more liberal Wages, that of the like they may have a more liberal Return, and of any man thou art he who art most like to give it. This is thy Vindication.

To draw to a conclusion of this particular, Thou of any man (indeed) art best able to charge the Magistrates home, as having [spots] as spotted-men, because thou hast not only been privy to their counsels, but at thy restless sollicitation hath it been (much of thy time being spent at the Tol-

27, buzzing in their ears for that purpose, and telling of News ) that such unwarrantable and cruel actions have been done by them against the Innocent, as have rendred them so foul and culpable before God, and man, and their Government, so base and contemptible, for which they have a sad and dreadful reckoning to make with the righteous Judge of Heaven and Earth ( if with some of them it be not begun already ) should it be so that they escape the Judgement of man. In which that they have not been more fierce, violent, and unrighteous, is thy Torment, and that wherein thou dost endeavor to have them excused, after that thou hast recorded them spotted men. Deep spotted (indeed) with the spots of cruel persecutors of the innocent people of God, which the people of the Lord never were in any age, but were persecuted in all Ages and Generations.

Finally, to binde up all, *Christ so loved his Church, and gave himself for it, that he might sanctifie and cleanse it by the washing of water by the word, that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish*, saith Paul to the Ephesians. Be diligen<sup>t</sup>, that ye may be found of him in peace, without spot or blemish, Saith Peter. Thou art all fair my love, there is no spot in thee, Saith Christ of the Church. Hating even the Garment which is spotted of the flesh, Saith Jude. This is the Church of Christ, and such are the born of God. But the spotted and blemished, who count it pleasure to ryot in the day-time, [spots] they are, and blemishes, sporting themselves with their own deceivings, having eyes full of Adultery, that cannot cease from sin, beguiling unstable souls, having an heart exercised in covetous practises, that as natural brute Beasts, made to be taken and destroyed; speak evil of the things they understand not; are cursed children, and shall utterly perish in their corruption, and shall receive the Reward of unrighteousness, saith the Apostle Peter, 2 Epist. cap. 2 ver. 13, 14.

And let him who reads and understands, judge, whether what thou sayest, viz. *A Vindication of the Inhabitants of the City of Bristol*, be not the same as of the Magistrates, viz. A

Lye,

Eph. 5. 25, 26, 27.  
2 Pet. 1. 14.  
Cant. 4. 9.  
Iude 23.

Title-Page.

Pag. 57. 58.

V. z. Iohn Aud-  
land and Iohn  
Carr.

Lye, for such ( to say nothing in this place of the falsehoods with which it is intermingled ) may finde the sum of it to be thus in thine own words, *viz.* That there was a high Tumult, wherein they did seize on them ( some of the People called *Quakers* ) on a week-day, as they were going towards a *Quaking-Meeting* in the Country ( so thou reproachfully callest the Meetings of those who fear the Lord, to shew thy self of what Seed thou art ) and with strong hand endeavoured to bring them before the Magistrates: For which Ryot some of them being had before the Magistrates the next day, ( thou sayest ) The rest perceiving, came up into the middle of the City to a great number, declaring ( indeed ) this Resolution, That if one were committed ( upon that occasion ) they would all go to prison: And thou sayest, The City was set in an uproar, and very near to blood and confusion, and ( sayest thou ) as we never knew the like before; so we have not, and trust in Gods goodness we never shall see the like again here in this City, although we have no Soldiers immediately over us. These are thine own words, which I shall leave to the understanding Reader by them to judge ( without any thing said by me in aggravation thereof ) whether this be a *Vindication*, or a high Record of notorious Infamy on the Inhabitants, whom ( as the Magistrates ) thou thus dost serve for following thee, who raised and exasperated them thereunto, and dost confess them in such a high manner guilty, when nothing appears of an occasion administred, for thee or them thus to speak; and so with them how comest thou to meddle? And this if they like it, they may take as a *Vindication* from thee their Leader, as to such high and insufferable Tumults, Ryots and Insurrections, in such a season of which the Records of this Nation afford not a paralel, as doth appear at large in the Declaration of the first yeers Persecution in *Bristol*, intituled, *THE CRY OF BLOOD*; wherein the Fruits of thy Magistrates, being guided by thy Spirit, and some of thy Works of Darkness are particularly set down, and a true Relation of those Tumults; In answer whereunto, though it be above a yeer since the time of its delivery to the Magistrates, this that hath now been said is all

we



we have received, which indeed is a large Plea, and a confession of the truth of one of the foulest passages charged therein, and that wherein thy self is concerned. And further thou hast said, that it is a *Fiery flying Roll*, penn'd by me full of Rayling against the Magistrates and Ministers of this City, pag. 37. but shew'st not wherein, nor givest so much as one Instance or word more then hath been expressed which to wise men is a demonstration that the Truth of the foul matters contained and charged therein, as to the Inhabitants, thy Magistrates, and thy self, cannot be contradicted. But Railing we deny, and thee and that thy false Accusation. If thy Magistrates and the Inhabitants like such an Advocate as thou art, who pleadest them guilty, and yet callest it a vindication; who confessest their offence when none accuseth them; who recordest them Transgressors in the Roll of them, whom thou callest most horrid and abominable Blasphemers and Impostors, when no occasion so to do is administered (whether through sottishness, or in design, or both, let the wise consider) they may continue so, and go on to follow such a Master who sets them about their Work, and after they have done it, doth thus reward them.

And what a ridiculous pack of sottish, confounded; frothy, railing Stuff, and how filled with Lyes, Abuses, Impertinences and Contradictions is thy Declaration (as thou sayest) of the rise and growth of them in this City; contained in 15. pages, viz. from the 45. to the 60. I should particularly make manifest as it doth deserve, and thee by this very one thing to be the slightest of men, who have undertaken a Relation, were it not a task too heavy, and too sore an exercise for the serious Reader to undergo and pass thorow; but at some particulars I shall touch, and so pass along.

How thy Design and Expressions in this thy Declaration can be brought to agree and correspond, I suppose is out of the reach of most, if not of all men of sober understanding. For, if thy Design be (as thou sayest it is) *A Declaration of the rise of them*, what meaneth thy ravelling thorow *Garrisons*,

*Justs, Officers, Petitions, Churches, so called, Parliaments, Committees, Magistrates, Governors, ridden Pews, and thy nasty-fish-Schoolhouse, with such like, to found the occasion thereof in 1643. several yeers before that name was known or heard of in this City.*

○ *If their growth: What meaneth thy throwing of such heaps of Reproaches, Persecutions, Tumults and Imprisonments upon them to cover and bury them? In the last of which, that they were relieved with necessities, and visited, thou (like thy Masters Minister who cast them in) doest express thy Torment, pag. 57.*

Pag. 57.

*Have any of  
your Rulers be-  
lieved on him?*  
Pag. 59.

*If to render them mean and Inconsiderable, as of them thou declarest, That none (except one) and that is as many as the Councel of the Jews had when they consulted against Je-  
sus) are, or were thought fit or worthy to bear a share in the Go-  
vernment, p. 59. (Is that a worthy government indeed to bear  
a share of, where such a spirit as thine is Leader, which bears  
such fruits, the chief men whereof thou likenest to I P I  
T E R S's LOGS; the Picture of a George on Horseback,  
and upbraidest with TOM PAYNE; and which is become so  
mean and contemptible, that many of the more sober and  
discreet even of your Generation, have divers of them refus-  
ed it when chosen, and others put themselves out after some  
time of continuance, but was it because they might not, or  
the contrary?) I say, if to render them such be thy design,  
what meaneth thy taking so much pains, and spending so  
much Ink and Paper to present them considerable, yea, even  
the only men of Power, of whom thou sayest, That they  
were enthron'd (as it were) in the Government; carry'd all be-  
fore them; had so high an Empire, that no man who was chosen a  
Magistrate in that city, could be sure of his standing without their  
liking; bearing the greatest sway in all things, that the Magi-  
strates stood but as Cyphers in matters of Rule and Power, fur-  
ther then is had the stamp of their Approbation. And for matters  
of Religion, none must preach without their good liking; and if they  
had a mind to set up any man to preach, be he what he will, or  
whatever preach he may, and shall too, do Ministers or Magistrates  
what*

Pag. 48.

what they can or dare to the contrary, yea, such was their Power, that there was no withstanding of them; and thus were they constituted, the Power of the life and death of all mens preferments lying much in their hands. Pag. 49.  
Pag. 50.

If to revile and reproach those People of whom thou ex-  
preffest thy self, as if thou couldst not speake of them too  
wickedly ( for which thou shalt assuredly give an account )  
What meaneth thy meddling with, and abusing of Major Ge-  
neral Skippon, Coll. Scroop, Tho. Ewens, the Magistrates and  
Inhabitants of this City, Morgan Lloyd, William Erbury, John  
Tombs, of Lemster; the Parliament in the Yeer 1653. The  
Protector and his Council, the People called Independents, and  
Baptists, yea thy self, and all the generation of thy Brethren,  
the Priests? of which in particular more hereafter.

Pag. 45.

If to Declare of the ground, rise, and occasion of the increase  
and growth of those Impostures ( as thou reproachest them )  
amongst ye, what meaneth all those stories how and when  
the Committee was first constituted here, and of whom it did  
consist; and how the then a Governor was one of them, and  
what he did, and what a good correspondence he maintained  
with the Magistrates, and how their Authority ( thou sayest )  
held in a fair Equipage, until such time as ( divers of them be-  
ing ejected as disaffected to the Parliament ) the publique Affairs  
of the City came to be managed by other hands. And what ano-  
ther b M. General did, &c how the last c Governor joyned with  
the Church, of which ( thou sayest ) Dennis Hollister was Ma-  
ster, as the only Church amongst ye, ( so sayest thou, pag. 46. )  
carrying the name and face of the godly, and well-affecting to the  
Government, being voted the choise Congregation, with exclusi-  
on of all others, having ( thou sayest ) at that time with them  
a godly, learned, and able Preacher, and an ordained Minister,  
who preached to them, and did participate with them in the  
Ordinance of the Lords Supper, yet affirmed, That none that  
knew them would take the charge of them. And how this Gover-  
nor, being a person serious in Religion, ( as thou sayest of him,  
pag. 46. ) yet by his Power got the Keys of thy Church from  
the Magistrates to whom thou hadst carryed them for prote-

Pag. 45, 46.

a M. G. Skippon.

b M. G. Harris.

c Coll. Scroop.

Pag. 46.

Pag. 47.

Pag. 49.

Pag. 47, 48.

tion, *thou* he *promised* *W. Erbury* should not speak there, but (thou sayest) *promises are one thing, and performances another?* What meaneth thy Talk of *Soldiers*, and *Officers*, and *Garrisons*, and the upholding and dismantling of them; of *well-affected* and *dis-affected* in the time of the late former Parliament; and of the *sway* of these People that [then] did *domineer in spirituals* [as thou sayest] and *temporals over all*; and of their putting by, and hindering Priest *Wells*, of *Lawrence Inry London*, who [thou sayest] came to visit his Relations from supplying thee one Lords day in the Afternoon, though he had promised thee to do what he could not perform; and of the pittiful condition *thou* wast in, and the *Pewes* that were *ridden on*; and thy *Church* which was *nastified*; and thy *Ordinance* of Preaching which was rendered *base* and *contemptible* by reason thereof; and of the *Keys* of thy Church, which were endeavoured [first] to be fetch't from thee by Threats and Menaces, & then got from the Magistrates after thou (being so distressed) hadst carryed the Keys to them, *desiring their protection, and the securing of thy people from lying and destructive Vanities*, which they *promised* thee, but did the contrary. And of *Universities*, and *Humane Learning*, and *Ordained Priests*, and their settled Maintenance, & of *unchurching all your Churches*; and of *Consolidation*, and *Mechanick Preachers*, and of *Dry Baptism*, and *Wet Baptism*, and of *Dry Breasts*; and of *two children* that were able to go hand in hand; and of *another* that was carried in Arms; and of *Midwives*, and *Nurses*, and of the *Independants*, and *Baptists* (so called) in Bristol, and out of Bristol; and of the *Schismatical Spirit*, which (thou sayest) is *Intollerable*, and of thy *going out of the way*, with such like, in which thou spendest many pages; and of the Parliament in 1653. And of *Officers*, and *Soldiers*, and *Garrisons* again, *well-affected*, and *dis-affected*, and of *confests* and *debates* with the Magistrates and Citizens on several occasions. What doth all this rambling disjoyned Stuff concern the People called Quakers, which [as though thy self sayest] & hast dated it was all before any such name was heard of in that City, much less any one in it, on which it was cast

Pag. 49.

Pag. 50, 51, 52, 53, 54, 55, &amp;c.

Pag. 55, 56.

If

If to villifie Dennis Hollister, at whom thou vehemently disgorgest thy rancorous Poyson, and strik'st at chiefly as a particular person throughout those 15. pages, and on set purpose to reproach him, rak'st thorow the Transactions of divers yeers, and that thou mayest have thy full at him ( who treadeth under his feet all thy Railings and Revilings as not worthy the minding, and weareth thy Reproaches for the Truth as his Crown ) thou sparest not highly to abuse the Parliament of which he was a Member. What meaneth thy fore Industry and Travel through all thou hast packt up together of neer eighty yeers time, to record him as bearing a chief sway in that Rule and Power in this City, which (thou sayest as aforesaid) had the Throne of the Government, and the height of the Empire, and further as a *Member of Parliament*, and (as thou margin'st it) of the *Committees of highest Concernment*? What could'st thou say more (as to those things) in honor of him, or of the considerableness of the People whom thou despisest; and whom to reproach and villifie thou writest a Book, yet therein dost thus set them over all, in the eyes of such men as are of an impartial understanding, who know how to distinguish and make a difference, who will easily pierce through thy Railings and Abuses, and by what thy self hast recorded of them, plainly see that they are another manner of People then thou dost seek to represent them; also, That thou hast with thine own Pen struck through the heart of thy design. Art thou who thus doest write, *compos mentis*? Will any wise man judge thee so, who thus blindly turn'st thy Weapons backward, and in rage and madness run'st them into the Bowels of thy cause & self, yea, even in the behalf of those against whom thou dost so furiously contend? Hast thou not in this thy Declaration fortissly laid open thy nakedness and folly? *How is the Scripture fulfilled on thee, He frustrateth the tokens of the Lyars, and maketh the Diviners mad?*

Pag. 56.

But I have not yet done with thee, as to this thy Declaration.

Whereas

Pag. 59.

Pag. 56.

2 Cor. 5. 10.

Whereas thou hast falsely and wickedly accused us, pag. 59. That we, and our Relations and Adherents, are such as upon Faction, Discontent, and disaffected humor have been seduced; and that Dennis Hollister and my self, and divers of that party with us, did joyne our selves with those (whom thou in scorn callest) Wretched Quakers which came from the North, (but we the Ministers of the Lord, and of his everlasting Gospel, whom we witness to be, and therefore are not ashamed publicly so to own and bless the Lord for, and confess our selves to be (with hundreds more) the Seals of their Ministry) as the end of Pride, Faction, Discontent, and affected singularity. I do here (for the clearing of my conscience, and the satisfaction of all the sober minded to whom this may come, & for the stopping of thine and all slanderous mouths) in the dread and presence of the living and Eternal God, who is Judge of Heaven and Earth, before whose Judgement-Seat thou and we must all appear, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad; in my own, and the Name of those Servants of the Lord whom thou reproachest, Declare & Affirm, That neither Faction, Discontent, Disaffected Humor, Pride, affected singularity (which are all of them thy slanders) nor any other thing was the cause of our joyning unto them; but having many of us all our dayes been honestly seeking to know the true and living God, and Jesus Christ whom he hath sent; whom to know is eternal life; and having for that purpose along time gone from Mountain to Hill; that which had put us upon looking after the Lord, and had often refreshed us, and kept us in his fear, (though we knew it not) and had made us serviceable in the Work of our Generation, and to have our Conversation honest amongst men, remained unsatisfied, till (whilest we were waiting for the Promise of the Father, it pleased the Lord, who is rich in mercy to all that call upon him, in the fulness of the dispensation of times, to visit us with the Day-spring from on high, and with the Word of Eternal Life, through the Ministry aforesaid, to pierce through to that of himself in us, which had so set us upon seeking after him, and had refreshed, and kept, and made



us serviceable as aforesaid, and preserved us, waiting for his Promise, which opening the eye in us, we came to see him whom we looked for, and to finde that after which we had so diligently sought without us, even the Mystery which hath been hid from Ages and Generations, but now is made manifest to the Saints, Christ in us the hope of Glory. And so the Lord having reached by his Eternal Power to that of himself in us, we became joynted to the Lord, and to the Immortal Word by which we were begotten again unto a lively hope, and to those by whom we were begotten, and to all who were begotten into the same lively hope, by the same immortal Word; and even to all in every place, who call upon the Name of Jesus Christ our Lord, both theirs and ours, who are one Spirit. And thus coming to see him who is invisible, and to know him in whom we believe, and that we are in him who is true, and that the whole World lies in wickedness; we hunger no more, nor thirst, nor wander (abiding in it) as heretofore, receiving the end of our Faith, even the salvation of our souls; Glory and eternal living Praises be unto the Lord for ever. And this is that of which we witness, and for the testimony of which we suffer by thee and the Spirit which is of this world, and for which we cheerfully lay down what hath been accounted dear to us, and are content, and do choose to be made as the filth of the world, and the off-scouring of all things (as they were who went before us) and a spectacle (as we are by thee) unto the world, and unto angels, and unto men, knowing in our selves that we have in Heaven a better and enduring Substance.

And as to what thou hast herein charged us, all who are sober may consider what thing should move us (who have some of us tasted of as much, yea more of the Power and Glory of this world <sup>then</sup> any in this City, and might still have it, could we bow down and worship) to joine unto such a persecuted and despised people, who are every where trodden upon, and delivered up as a prey to unreasonable men, who are laid as the ground to pass over, over whom all pass, and who are our selves with them passed over, and made a by-word, and a gazing-stock, the Song of the Drunkards, a mock

mock and derision all the day-long, were it not that we had (as *Moses*) an eye to the recompence of reward.

Furthermore, As to those people whom thou wouldst make as the dirt in the Streets, and pourest out upon what filth thou pleasest ( in this your day, ye Blasphemous Rabbekas, who are *let loose for a season* ) they are (say thou, and the mingled people with thee, what ye can to the contrary) such as have been faithful to, and have stood by the Common-Wealth in all its straits, against those who sought to have destroyed, or would have betrayed it; and have been Instrumental in the hand of the Lord towards the preserving of it safe in this City, and the parts about it, when thy place [R.F.] was not there found, who art now (in this day) found to be the foul mouth of all that mingled people, whom for the Common-Wealth sake they opposed, contended with, and overcame, casting forth upon them thine and their malice and revenge, who are become thy well-affected, and for whom thou pleadest ( to shew thy self what thou art ) and those the contrary. But over all thy filth and rage, and the unrighteous and unworthy Returns of this Town & others, for their faithfulness and service do they stand, bearing all things, and suffering all things in the patience and long-suffering of him who made them faithful and active to encounter with, and passe through all in the other. And for no other end made they use of their power in their day, then for the Common-Wealth, and the general good of all, even of their Enemies, so far as the Common-Wealth was not thereby prejudiced not to set up themselves to serve their private ends and advantage ( let who can charge and make good upon them one particular ) as is the manner of some. And all they then did, & the contests they then had with thy mingled people was for the Common-Wealth, vvhich thou slanderest with faction, discontent, disaffected humor, pride, & affected singularity; but the answer of a good conscience they have with God in these things, and are able ( through his strength ) herein, and in any other particular whatsoever, to stand before the face

face of the chiefest Authority, or men of Power and Moderation in these Nations. And thus those who [then] sat at the Stern well knew, and found the effects answerable to the Trust and Power committed to their hands; therefore they Commissioned them as to all things wherein the safety of the Common-Wealth is concerned. And in that day who but thou [*R.F.*] seemed one with them, and a hot Adversary to these People, both Aldermen and others, of which some of us are Witnesses, to whom thou hast very much cryed out against them. But that very Generation turning up, thou plyest thy Weapon *set on fire of Hell*, in their behalf (who are not, but the times are changed:) against the others, who though the times are changed, yet are the same, and if another day should be, there thou mayest be expected, who appears to be guided by Times, not by Principle. And then who but thou [*R.F.*] came to confer about joyning thy self, and others with thee, to that Church as aforesaid, and to discourse about Officers and their Power; but vvhhen thou didst perceive by *Dennis Hollister*, with whom thou didst converse about those things, that there was no place for thy Mastership over them, no more was heard of thee in that particular till the state of things changed, & then thou shewedst thy black Teeth against separated Churches, so called, (of one of vvhich thou art said to have been a Member at *Canterbury*) especially against that at *Bristol* (of vvhich thou vouldst have been one) & at *Dennis Hollister* chiefly, vvhom thou hast reviled as thou canst, both in Print (as this thy railing Pamphlet witnesseth & otherwise, & termest it the Church of which he vvas Master, because he shut the door against thine *Impious, proud, and Pragmaticall* Mastership (to give thee thine own Words back again) that it could not enter in.

Not that our life is in these things do I thus speak & rehearse, it is another where, (vve vvhoe are in the Light) out of strife & contention, & things vvhich vva old revolve vwith times, and perish vwith the using, nor that our Peace is touched, for it ye neither have nor can reach vwith all your blusters, for

we are enabled to bear, in the will of the Lord, the undoing of that, which to carry through and perfect, we bore our part in the heat of the day; and the letting loose of thee and this generation upon us, whom we overcame by the Sword, as it is at this day, without distraction, *till the measure of Iniquity be fulfilled*; and that which enabled us to overcome without, makes us *more then Conquerors* of ye all, and your usages within, where *we lye down in peace, and rest in our beds*, whilst these Hurryings, and Tumbings, Perplexities and Distresses, Rage, and Revilings abide the outward face of these Nations, which us doth pass over, though us they would hit, and at us they strike: I say, Not that our life is in these things, do I thus speak, but in regard we have a Witness of Innocency, as to the things wherewithal thou doest so highly charge us, and for that the Work of our Generation, which we have received mercy to serve, was (in its place) of the Lord, and the Price of much blood and sufferings, unto which he hath regard; I could not let it pass without this Testimony unto it now, and the wiping off thy Black Calumnies with the Reply of Sobernesse and Truth.

Pag. 56.

And whereas thou sayest, pag 56. *That during this distracted, broken, and divided Government, in come some of the wretched Quakers (as thou revilest them) amongst us.*

Pag. 59.

Reply: In pag. 59. thou affirmest, *That (except one) there are none of those who are, or were thought fit or worthy to bear a share in the Government, that are led away by, or inclined to these (as thou reproachest them) wicked persons.* And this (as soon as thou hast craved the excuse, and bespoke them their pity, upon consideration of the former) thou sayest, *Let the World abroad know, that they may not look us upon as wholly tainted with this foure leaven of Wickedness, and so fit to be cast out, or unworthy of Christian society, and art not afraid to entitle the Name of the dreadful Gad, and his goodness thereunto. How do these things agree? Embroid (as it were) in the Government: Bearing the greatest sway in all things: The Magistrates*

*strates standing but as cyphers in matters of Rule and Power, further then it had the stamp of their Approbation: So high was their Empire in Temporals and matters of Religion: Distracted, broken, and divided Government: And yet, Let the world know abroad, that (except one) there are none of them that are, or were thought fit or worthy to bear a share in the Government. And with this and such like is the close of thy long and confounded Declaration: Doeſt thou minde what thou ſayeſt? Is not thy Work like that of little children, making clay Pyes, and then breaking them; scrambling up heaps of ſtones, and then not reſting whileſt one of them is left upon another? Art not thou found pulling down in one part of thy Book, what thou haſt raiſed up in another; and deſtroying in one page what in another thou haſt builded up? and ſo as to line and line in many places, with the Inſtances of which, and their Exemplifications, I could fill a Book of it ſelf; but I ſpare the ſerious Reader, who may eaſily diſcern it without further demonſtration. So like a beſotted mad man doeſt thou behave thy ſelf in the management of this thy falſe and lying Declaration.*

But to be ſhort ( for I can only touch, and that but at ſome things, the full Examination and ſcanning of all that's in thy Book, requiring a Volume rather then a few ſheets of Paper. ) Whereas thou ſeemeſt to inſinuate, as if the *distracted, broken, and divided government* ( which thou raiſeſt in the air for that purpoſe ) was the *In-let of theſe people into this City, and the occaſion and cauſe of their ſetting amongſt us.* I Reply; That the *distracted, broken, and divided ſtate* ( were it ſo as thou ſayeſt ) of the Government, was not that which was, or gave the occaſion of their coming hither from the North; for they neither knew the place, nor any perſon in it, nor had intelligence in the leaſt ( as to the outward ) of the ſtate of its Affairs, nor had any in this City any Information [ſo] of their coming, or of this thing; but in obedience to the Lord they came, who commanded them hither, who hath largely accompliſhed & is accompliſhing his Work for which he ſent them; glory be unto his name for ever. Nor was

*it Faction, discontent, disaffected humor, pride, or affected Singularity ( which are all thy false Accusations and Slanders, as hath been declared ) that which joyned us to them , or gave them and their message footing in this Town; for he who is Lord*  
*Act. 17. 24, 25,* of Heaven and Earth, who giveth unto all men life and breath, and all things, and therefore needeth not any thing, or the help of any man, took hold on us, by that their Word of his Power, which he hath caused to take deep Root downwards, to the praise of his Name; so that it's out of the Power of thee, or thy Time, or thy Generation, or what thou callest *good counsell*, or earthly Thrones to *grub up*, as thou sayest, pag. 59. or overthrow; therefore thou mayest despair *R.F.* on this point of thy Expectation, ever wholly, as thou sayest, to be freed of them. Nor was the becoming of the two Commanders of the Fort & Castle, viz. Capt. *Watson*, and Capt. *Beal*, or of one, or both their Wives convinced of the Truth, whom thou callest their Proselytes, or their , or the Soldiers discharging of their Trust in keeping the Peace, endangered by such high Tumults and Insurrections ( as hath been, and is to be said ) that which settled and rooted Truth here, or that unto which they looked; for he who is greater then all founded it; and to him did they look, and against it the gates of hell neither have nor shall be able to prevail, nor any Power to pull them out of his hand; who hath caused its establishment ( through all the rage of Persecutions, Temptations, and Tryals ) to be and appear more firm and unmovable, since the Garrisons have been removed, and they left ( as to the outward ) to the Lusts and Fury of cruel and unreasonable men, ( their former Enemies on the account of the Common-Wealth ) then when there was an outward power as a check to the overflowings of the insatiable blood-thirstiness of thee, and the men of thy Generation, though the design and travel of this thy long and perplexed Declaration, consisting of neer 15. pages, be to lay the ground, rise, and occasion of the increase and growth (as thou sayest) of it amongst us, on these three Pillars and Foundations, to deceive others as thou art deceived thy self, with pretended, outward, lying



lying causes, and ascribing unto them, not knowing the Truth, or the Power thereof. Which Pillars and Foundations are thus false, rotten, broken down, overthrown, and confounded, together with what thou hast brought in to make them up, and hast built upon them, as hath been made manifest.

And now should I sift and weigh thee Line by Line, and Word by Word, as to the Truth of what thou hast set down *Pag. 59.* within the compass of this thy false Declaration, and be particular in the demonstration of each, as it deserves, who of it sayest in the close of the whole, *I have been careful to give in the substance in truth and reality, pag. 59.* And in the Preface thereunto sayest, *I shall briefly, as the matter will bear, (yet truly) lay the whole matter before the World, and in this I shall have the Testimony of the generality of our Inhabitants to what I shall discover, whether Truth or Falshood, therefore it concerns me to be a faithful Relator.* I should far exceed the convenience of mine own time, or the patience of the Reader, it being such a throng'd pack of complicated lyes and falshoods, that in some places there are more lyes then lines; therefore I am constrained to pass by the narrow disquisition of them, and therein with the sober shall be well understood; forasmuch as I have already proved thy Narrative and Relation false, though thou hast in thy Title called it true; and thee as to Faith and Honesty. Reprobate; and so what is to be believed that comes from thee? Besides the foundations of thy Declaration, and thy design therein is already overthrown and confounded together, and thy falshood and folly at large made manifest; nevertheless, that I may not seem too general, I shall further lay thee open in a few Instances. Because thou hast so spoken of thy Declaration, and that thou shalt have the Testimony of the generality of the Inhabitants, whether Truth or Falshood, and that therefore it concerns thee to be a faithful Relator.

Thou sayest, *pag. 56. That the Insolent Disturbances of this people growing higher and higher, incens'd the spirit of the Inhabitants to see their Ministers so abused, and the Magistrates fearing*

ring what it might come unto, ( as well they might ) conuented  
two of their Talkers ( so sayest thou of them who say and do:  
who sayest, but doest not ) before them, &c. and a little be-  
fore thou sayest, That by their lyes, *Monkish Profession*, *Reproach-  
ing our Ministry*, and crying down Tythes, they so far prevail-  
ed with some of their Proselytes, as to disturb our Congregations;  
whenas no one Friend had been at any of your Congrega-  
tions when the Magistrates so conuented those two Servants  
of the Lord, *Edw. Burrough*, and *Francis Howgil*; nor was  
the Spirit of the Inhabitants incens'd to see their Ministers  
so abused; nor could it be so, since ( even what thy self decla-  
rest, as ) the cause was not, nor could they see, that which was  
not; nor be incens'd by that which they did not see; nor  
could that be a ground for the Magistrates to fear what it  
might come unto which had not a being, though thou sayst  
( so drunk art thou with rage ) [ as well they might ] and so  
manifests thy sottishness: Nor was it the ground of the con-  
uentering those two before them. What a heap of lyes, sense-  
lessness, and confusion is here? And so what thou sayest of  
the Insolent Disturbances of this people growing higher and high-  
er, and the incensing of the spirit of the Inhabitants to see their  
Ministers so abused, is all false; and so is what thou sayest;  
That by their Lyes, [ prove one Lye; lyes, and lying, and ly-  
ars, and thee they do deny. ] *Monkish Profession*, [ theirs is the  
Profession of the true Faith, which they hold fast without  
waveriing; but thine is in the Monkishness, which they deny. ]  
*Reproaching our Ministry*, [ they reproach none, but give  
right measure and just Weight to all, and that is no reproach-  
ing. ] and crying down Tythes, [ they cryed not down Tythes  
for that end thou appliest it; but Tythes they have cryed  
down in declaring against the Priesthood that exacts them,  
as changeable, and so down they must. ] so far prevailed, [ its  
false, they prevailed with none, nor sought, nor spoke that  
any should so do; that which hath brought forth the Testi-  
mony against ye, vvas onely the movings of the Lord ] with  
some Proselytes, [ they vvbv are gathered into the Truth, are  
the Children thereof, Proselytes is thine own, and thy Ge-  
neration,

neration, who (as your forefathers the Pharisees) compass sea and land to make one, & when he is made, ye make him twofold more the child of Hell then before.] *to disturb your Congregations.* [ They have disturbed none, unless the speaking in the Name of the Lord is a disturbance, which the Prophets, and Christ Jesus, and the Apostles and Holy Men of God did in all Ages, before the Altar, in the Temple and Synagogues; in the times of, and against the Worshipps, yea which God had once commanded, who were therefore accounted Disturbers and Troublers of Israel by thy Generation then, as these are now by thee; and this was and is used in the Churches of Christ. ] And all this thou put'st in thy Order immediately in the very next words after thou hast spoken of the coming in of those from the North amongst us, who (sayest thou, being the very next Word) *by their Lyes, Monkish Profession, &c.* Whenas it was the 10. day of the 10. Month, 1654. before any one had testified against ye in your Steeplehouses, and thou wast the first: And the first coming in of those people from the North, was the 12. day of the 5. Month before; and when those two were converted before the Magistrates, it was the 30. day of the 8. month, preceeding the time that the Friend aforesaid testified against thee. Much more could I say in this, and make several other lyes to appear to be in the following lines of the same page, as there are in the foregoing, with other demonstrations of thy wretched Spirit, but what hath been said ( being as to the contents of but *nine of thy lines in one page* ) is a sufficient proof of what I have said, and manifestation of thy Declaration to be otherwise then thou hast said of it as aforesaid, and thee to be a Lyar.

Math. 23. 15.

1 Cor. 14.

Eli. Marshall.

Again, thou sayest, pag. 57. *The Disturbers being persons of a mean condition, which was something observable, and they being all acted ( as they say ) by one and the same spirit, it should move the small ones, and not the great ones; and so in their quarrels and spewings, &c. which ( I wonder they have conjur'd down that spirit ) is now quite out of fashion.* Of those whom thou;

thou callest *great ones* there were, who in obedience to the Lord testified against ye Priests in your Steeplehouses, whom thou callest Disturbers, but are not ; so thy observation is a lye, and the ground of it. And as for spewings, that's found among ye Gluttonous, and VVine-bibbers, who devour the Creation, and spend it upon your Lusts, on whose glory shall be shameful spewings, not among them, that's a lye. But thou who doest thus profanely scoff at the Power of the Lord in his Servants, who is a great God, and terrible, who shakes the Earth, and makes the Pillars thereof to tremble, and wickedly flout that Spirit which made *Moses* and the holy men of God (who vvitnessed it) to quake, and shake, and tremble, as these do now ; *Thou blasphemest the Holy Ghost, and the Power of him thou shalt know, whose Power thou hast blasphemed, when is shall grinde thee to powder, and that day is not far off.* I could speak a word to thee with Tears, but thou art past that state, and the things that are coming upon thee make haste. And whereas thou sayest, *Which is quite out of fashion,* That's a lye, quaking, and shaking, and trembling in the presence, and with the dread of the Lord is still witnessed, not as a Fashion, ( thou scornest ) yea, all who are fashioned after this present evil VVorld, and the Fashions of the VVorld are denied, but in and by the Power of the living God. And Conjuring is thine own, who art in the VVitchcraft, as *Paul* spake of those who were out of the Truth.

Mark 3. 28, 29,  
30.

Furthermore, thou goest on, and sayest, *Still their quakings and disturbances encrease, by the coming of more and more Teachers; but they not begging, and being lodged in private houses, the Magistrates knew not well how to deal with them as Vagrants, as they deserved. And indeed they were discouraged and disheartned by some, who should have had the wit ( or honesty ) to give them better Counsel.* Here thou manifests thy self to purpose; Beg thou sayest they did not ; and the Magistrates knew not well how to deal with them as Vagrants ( viz. A Whip and a Pals, that is it thou hast solicited earnestly, and whip'st thy Spirit night and day, because thou canst

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canst not lay it on them.) And yet though they did not beg (who have outward sufficient Estates of their own) and so were not Vagrants by the Law; and though the Magistrates knew not well how to deal with them as Vagrants, as thou hast confessed, in the Punishment, because the Law they had not offended; yet thou sayest, *as they deserved*; VVhat! deserve the punishment and not commit the offence! (How dost thou shew thy *black Teeth*, and *fell Tallons*, where thou canst not reach with thy blood-thirstines?) And further dost revile some (whom thou namest not, but its known vvhom thou secretly shoots at) for disheartning and discouraging the Magistrates from exercising that cruelty and injustice on innocent men, contrary to the Law, and what thou hast confessed thy self as to fact; and of the Magistrates, that they knew not well how to deal with them as such, (and which might turn, should they have inflicted it, to the Magistrates exceeding cost and damage) of whom thou sayest (to shew how thou art given up to *Villany, Hellishness and Blood*, and how thou art not ashamed so to manifest thy self) *Who should have had the Wit (or the Honesty) to have given them better counsel*: In whose Vindication, and for whose honor there neede no more to be said then those thy very Words, among all men of sober understanding, who also sayest, still their quakings encrease, and yet in the words immediately foregoing, sayest its quite out of fashion.

Once more, Concerning the *notorious and unparalleled Tumults and Insurrections* the 18, and 19. days of the 10. month, 1654. on *John Audland*, and *John Camo*, thou sayest, *These things so raised and exasperated the mindes of some of the Youth of the City*, whenas thou knowest, and it is well known, who Pag. 57. it was that both raised and exasperated the mindes of those *Rioters*, who were chiefly of thy *Parish*, whom thou gently callest *some of the Youth of the City*, and seekest to cover over the foul fact, as if it arose from their hearing of those men, not of thee, and to excuse their high breach of the Law, and despising of Government, and affront to Justice by their *convincing them* (as thou sayest, *smoothing it over*) *punishable by*

the Magistrates, and their *seizing and bringing them with strong hand*, (as thou sayest, and canst not but confels) *as they were* [peaceably] *going to a Meeting in the Country before the Magistrates to require Justice on them*; and that the Magistrates *being not at the Tolzey*; they let them go; *whenas one of the Magistrates was there, through opportunity of whom they were got with much ado into a House neer the Tolzey, whether the Ryoters followed them, and stayed before it for some time, threatening to assault it; and this was their* (as thou pleadest, but lyest); *letting them go without harming of them*; *whenas also they were punch'd, and half'd, and drag'd, and the Cry was, Knock them down, hang them presently.* And because the Officers of the Garrison interposed not their Power the first day, though the Ryot was high, and of some hours continuance, but friendly went to the Magistrates with another Citizen and acquainted them therewith desiring (if it might) the Peace to be kept by them, & for that the next day they brought to the Magistrates the names of some of the chief of the former dayes Ryoters, and of witnesses also to prove the Fact; which was of so unsufferable and dangerous consequence. Thou art so highly offended with them, that thou sayest, *But so great was the Zeal of these Soldiers and their Abettors for these deluding and blasphemous Quakers* (so thou revilest the Innocent on whom the Tumults were raised) *that the next day they came to the Magistrates with great complaints and outcries* [is not thy gall'd back pinch't R.F. that thou thus kickest?] *against the Apprentices as Ryoters, (here is what thou accountest the foul crime) with high words, requiring punishment upon them in the behalf of these Deceivers, (so thou reproachest them) who came and continued here with the Affront of Justice, (so thou them belyest.) And though thou sayest, The Magistrates, that they might not (in the least) give countenance to any thing that carryed the face of Tumult or Ryot, send for some of the Apprentices before them, which the rest perceiving, come up into the middle of the City to a great number, and farther, declaring, indeed, this Resolution, That if one of them were committed upon*  
*that.*



that occasion, they would all go to Prison, (then which, what higher affront could there be to Justice, & of more dangerous tendency to the subversion & overthrow of Laws & Government? for there were judged to be about fifteen hundred drawn together at, and neer the Tolzey, who would not stir, though the Mayor, and Aldermen, and Sheriffs came down to them with the Sword, and made Proclamation for all to depart in the Protector's Name) yet so greatly art thou affected in the behalf of the Ryot and the Ryoters, and enraged at those who disliked both, that of such thou sayest, *But so high, Impetuous, and violent were these Quakers Protesters,* (the Friends of Truth being so far from it, that they stood in quietness, for had there been but an Arm lifted up, or a Voice amongst them of such an import, it had in likelihood set the City into blood) *that they armed their Souldiers with Swords and Muskets, and brought them up into the midst of the City against the People and Apprentices* (such are thy dear Appellations of those high Ryoters) *and set the City into an uproar, and very neer to blood and confusion,* such are thy notorious belyings of those Servants of the State who stood to keep the Peace) Whenas the cause of the marching up of some of the Souldiers neer the Ryot, was upon information thereof, and that their two Commanders, Capt. Beal, and Capt. Watson's lives were thereby endanger'd, which upon their going down to pacifie them at the Magistrates desire, was drawn about them, and the place where they were, they having not so much as a Guard or Servant with them, nor sent for the Souldiers, though they saw their lives in danger, nor knew of the Souldiers coming up till they were there. And who were so far from setting the City into an Uproar, and very near to blood and confusion, that they stood and kept at some distance, and neither drew nor fired, but abode in their order, though they were sorely provoked by seeing such a multitude made up of such persons, at such a time, and dared with their waveings of their Hats, and other Expressions.

See the Book of the Bristol Persecution, Entituled, *The Cry of Blood,* for the full Relation of this Ryot, and the aggravation thereof.

And as for the *Ryse*, the *Uproar*, it was some hours before the Souldiers appeared, so they were not the cause, ( that's thy impudent lye which thou hast forged to excuse the guilt, and to lay the fault on the Innocent ) And not long after their appearance, the Tumult dispersed at that time; but in the Evening drew together again, waiting the return of those two from their Meeting, and then the whole City was so alarm'd, and in such fears of the issue, and in such danger, some Masters appearing in the behalf of what the Servants were acting, and mutterings of Lysting hundreds of men, that a great affrightment there was, yea, even upon the Magistrates, insomuch that they sent their *Sword-bearer* to divert those two Friends from coming that way, they were expected into the Town, with this Message; *for that they could not undertake to secure them*, who were preserved with a great deliverance.

And this is some hint of some of those Tumults of which thou appear'st as Patron and Advocate, which had continued in its Ashes buried, and untoucht at by me, but that thou hast rak't it up, and necessitated this Reply again to cover it. And even by what hath been said therein, let the wise see and judge whose cause this is which thou hast thus manag'd, and who it was that raised these Tumults on the Innocent, (*such high Works of the flesh*) and whose spirit acted it, and whether thou appear'st not, even out of thine own mouth, to be both the Designer and carrier of it on, of which that blood, and a great deal too, was not the issue, was the goodness of the Lord, & therefore ( though thou neither knowest the Lord who thus dost act ) thou mightest well speak of the *Discretion of the Magistrates, and the mediation of some sober persons*, whereby ( thou sayest ) *the Apprentices were dismiss, and the Tumult appeased*. And further thou sayest, *As we never knew the like before, so we have not, and trust in Gods goodness* ( which thou hast despised, and his long suffering and patience, which would have led thee to Repentance ) *we never shall see the like again here in this City*. For if blood had followed, the Inquisition thereof might have reached thee, and then thou know-  
est

est what would have been the issue, however before the Lord thou art not clear, to whom thou must answer, and *his Righteous Judgements thou shalt not escape*. To conclude this particular, Art thou a Minister of the Gospel? or art not thou (to give thee back thine own words) who art thus made manifest, *wholly tainted with the soure Leaven of Wickednesse, and so fit to be cast out, and unworthy of Christian Society*.

Unto what hath been said I shall add what thou affirmest, Pag. 49.  
 pag. 49. of those of whom thou declarest, that they were enthron'd (as it were) in the Government, *That so Impetuous and Imperious were they, and such was their Power, that if they could not have their wills in a thing even scandalous and unreasonable (which are thy slanders) they threatened the Magistrates that they would turn out a godly and Orthodox Minister out of the City, he differing at that time in judgement in some particulars,* (but thou neither namest the man, nor doest instance what was that scandalous & unreasonable thing, nor the time, nor the particulars wherein he differed in judgement, and yet such a blinde story thou art not ashamed to bring to entertain the Reader in the Reproach of the men of thine indignation) whenas thou wast the man that didst earnestly sollicite some then in power, for the turning out of *Nicholas*, one of thy Brethren, then of this City, qualified as thou hast said, *Constant Iessope* by name, (whether he be the man, or another, is known to thee, who namest not who it is) for his differing in Judgement in some particulars, urging as an Argument to this purpose, *That till then the City would not be in quiet,* (and what little quiet it hath had since by reason of thee, is well known) into whose place (by diligent seeking) thou didst climb, where thou hast *domineer'd* ('tis thine own word) ever since over his people and him (who for a time was banished the City) as the issue of that prosecution. Now if the man (and *Paul* saith he is) be *Inexcusable, who judgeth another, and doth the same thing*, then how much more art thou? yea, how abominable, wicked and detestable, who  
 not

not only so doest, and more, but that thou mayest reproach, pack't together a heap of lying stuff, as a ground to draw from thence that thy conclusion: Was it in thy Judgement ( and so thou hast pronounced it ) *Impetuousness*, and *Impetuousness*, in those [then], in Power of whom thou speakest, (were the things true thou chargest upon them, which is denyed ) to [but] *threaten* the Magistrates to turn out of the City, (but did it not) a man so qualified, so, and in such a manner, and for such cause as thou hast said; what is it then in thee, who wast not in Power, but a pretended Minister of the Gospel, so to endeavour the effectual turning out of his Parish and the City, *Constant Iessope* aforesaid, such a man, and for that cause, as aforesaid, against the will of the *Magistrates* and his *Parish*, who ( diverse of them ) petitioned his stay, whereby thou hadst thy will in a thing so scandalous and unreasonable, ( to give thee thine own ) as the possessing of his place, and forcing thyself ( by procuring an order from above ) upon his people to this day, he and his Family living ever since out of, but thou and thine in the City. O ye Parishioners of Nicholas! ye Inhabitants of Bristol, and Magistrates thereof, how long will it be ere your eyes be open to see, and ere you cease from being led by such an apparent Deceiver? These things had not been raked up, but that that thou thy self hast administred the necessity.

Much more I might adde as to particular Instances in that thy Declaration, as to *Garrisons*, *Petitions*, and many other things, and draw the Wheel over thee, as in those aforesaid; but what hath been said is enough to manifest thee: and therefore that I may not be too tedious, I shall add no further in this place, as to the Remainder of what thou callest *A Declaration of the rise and growth of those people in this City*.

And as what thou hast collected & published in the particulars aforesaid, and what is hereafter made to appear so to be, are lyes; so is it a lye what thou sayest of thy self, viz. *A Servant of that Iesus Christ who was crucified at Ierusalem above 1600. years ago*. As is sufficiently manifested by what hath been and

is said of thee in this Vindication, wherein thou art proved to be such a *Servant of unrighteousness*, yea, against that *Iesus Christ, his Truth and Followers*, as this age hath not produced the like; and the *Wages of Vnrighteousness* thou shalt receive at the hand of the Lord, just weight, and right measure, heaped up, and running over; yea, the *Cup* which thou hast filled, shall be filled to thee double; and as thou hast *Glorified thy self*, and lived deliciously, so much *Torment and Sorrow* shall be given thee.

And thy *Hopes to be saved by that Iesus Christ, &c.* is a lye too, For every man that hath this hope in him, purifieth himself as he is pure. But thou sayest, pag. 48. That If this (viz. The pure Image of Christ must be brought forth in us, we must be perfect and free from all sin, and then we are justified, and then we are righteous, and not till then) but the Doctrine that the Churches of Christ truly reformed have received, I'll renounce my share in Christianity.

Reply: The Scripture saith expressly, *a As we have borne the Image of the earthly, so we must bear the Image of the heavenly: And b that ye put on the new Man, which after God is created in Righteousness and true Holiness: And c ye have put off the old man with his deeds, and have put on the new man which is renewed in Knowledge after the Image of him that created him: d My little children of whom I travel in d birth again till Christ be formed in you: e Be ye therefore perfect, as your heavenly Father is Perfect: f I in them, and f they in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and that thou hast loved them as thou hast loved me. Howbeit g we speak wisdom among them that are perfect: Ye h are come to the spirits of just men made perfect: But i let as many as be Perfect be thus minded: Whom k we preach, that we may present every man perfect in Christ Jesus: That l ye may stand perfect and compleat in all the will of God: He m gave some Apostles, &c. for the perfecting of the Saints, for the Work of the Ministry, &c. till we all come to a perfect man, unto the measure of the stature of the fulness of Christ. If n any man offend*

Title-page.

1 Ioh. 3. 3.

Pag. 48.

a 1 Cor. 15. 49.

b Eph. 4. 14.

c Col. 3. 9, 10.

d Gal. 4. 19.

e Matt. 5. 48.

f Iohn 17. 23.

g 1 Cor. 2. 6.

h Heb. 12. 23.

i 1 Cor. 3. 12.

k Col. 1. 28.

l Col. 4. 12.

m Eph. 4. 12, 13.

n James 3. 1, 2

not

- o 1 Ioh. 3. 7. not in word, the same is a perfect man. Little o children, let no man deceive you, he that doth righteousness is righteous even as
- p 1 Ioh. 4. 17. he is righteous. Because p as he is, so are we in this world;
- q Heb. 2. 11. For q both he that sanctifieth, and they that are sanctified, are both of one, for which cause he is not ashamed to call them Brethren. The r Law of the Spirit of Life, which is in Christ Jesus hath made me free from the Law of sin and of death: That s the Righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit: Being t then made free from sin, ye became the servants of Righteousness, for when ye were the Servants of sin, ye were free from Righteousness; but now being made free from sin, and become Servants to God, ye have your Fruit in Holiness, and the end everlasting life: for the wages of sin is death: v The Blood of Christ his Son cleanseth us from all sin. And such were \* some of you; but ye are washed; but ye are sanctified; but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God.
- x Rev. 5. 6. x Unto him that loved us, and washed us from our sins in his own Blood, and hath made us Kings and Priests unto God, and his Father. Whosoever y is born of God doth not commit sinne, for his Seed remaineth in him, and he cannot sin because he is born of God. z 2 Cor. 5. 17. z Therefore if any man be in Christ Jesus, he is a new creature; behold, old things are passed away, all things are become new. a 2 Cor. 13. 5. a Know ye not your own selves how that Christ Jesus is in you except ye be Reprobates? And if Christ b be in you, the body is dead because of sin, and the Spirit is alive because of Righteousness. For he that c is dead is free from sin.
- d 1 Ioh. 5. 6, 7, This d is he that cometh by water and blood, even Jesus Christ, not by water onely, but by water and blood; for there are three that bear Record in heaven, the Father, the Word, and the Holy Ghost, and these three are one: and there are three that bear witness in earth, the Spirit, and the Water, and the Blood, and these three agree in one. e 1 Ioh. 3. 8. e For this purpose the Son of God was manifested, that he might destroy the Works of the Devil. If a f man abiaeth not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the Fire, and they are burned. g Whosoever abiaeth in him sinneth not.

whc-



whoſoever ſinneth hath not ſeen him, neither known him.

Now this is the Doctrine which the Churches of Chriſt truly reformed, have received and witneſſed, unto which I could bring a Cloud more of Witneſſes, even the Prophets, and Apoſtles; and Chriſt Jeſus the Foundation of both; and the Holy men of God from the beginning: And this is what the Churches of Chriſt truly reformed at this day do receive and witneſs. And thoſe who do not receive nor witneſs this Doctrine, are not truly reformed, are no Churches of Chriſt. So get thee gone, thou haſt renounced thy ſhare in Chriſtianity, and Chriſtianity doth deny thee, and what can be ſaid more?

And what thou affirm'eſt, That the (people called) *Quakers* nullifie that Jeſus Chriſt which was crucified at Jeruſalem 1600. yeers ago, is a curſed lye; for they witneſs that Jeſus Chriſt which was crucified at Jeruſalem, and his reſurrection, and his blood, which cleanſeth from all ſinne, upon which thou haſt renounced thy ſhare in chriſtianity, as aforeſaid, ſo it matters not what thou ſayeſt or affirm'eſt; and what thou haſt ſaid thou haſt not proved, but only ſayeſt ſo; unto which, in that reſpect, there deſerves no Reply.

And as thy Hopes to be ( who art not by thine own confeſſion ) ſaved by that Jeſus Chriſt, &c. are a Lye; ſo is thy, *Epistle to the Reader.* and the Religion, Miniſters, Miniſtry, Word, Churches, Vnity, Order, Peace, Civility, Good Manners, which ( thou ſayeſt ) the Deſtroyer is tearing, laying waſt, and confounding; but Truth it ſelf ( thou abominable Blaſphemer ) cannot be torn, laid waſte, nor confounded; who ſayeſt, the Deſtroyer is tearing, laying waſte, confounding Truth it ſelf, and ALL Religion. For <sup>a</sup> *Job. 14. 6.* a Truth it ſelf is Chriſt Jeſus, <sup>b</sup> the Word of God, the Rock of <sup>c</sup> *Rev. 19. 13.* Ages, <sup>d</sup> on whom his church is built; againſt which the Gates of <sup>e</sup> *Matt. 16. 18.* Hell cannot prevail, nor ſhall any man <sup>f</sup> *Joh. 28. 29.* d pluck them out of his <sup>g</sup> *1 Theſ. 1. 1.* hand. The <sup>h</sup> *Col. 2. 10, 15.* e church is in God; and Chriſt Jeſus who is Head <sup>i</sup> *Job. 14. 27.* f of Principallities and Powers, who ſpoyled and made a ſew of <sup>j</sup> *Luke 22. 29,* t openly, and triumphed over them in his ſtraſs; is head of his church, and his <sup>k</sup> *Job. 14. 27.* g Peace he hath given them, which none can take <sup>l</sup> *Luke 22. 29,* way; and <sup>m</sup> *Job. 14. 27.* h Kingdom he hath appointed them; as his Father <sup>n</sup> *Luke 22. 29,* hath appointed him, that they may eat and drink at his Table in <sup>o</sup> *Job. 14. 27.*

his Kingdom. And this Kingdom which they have received  
 i Heb. 12. 28. cannot be moved. The Rain descended, and the Floods came,  
 k Matt. 7. 25. k and the Windes blew and beat upon that House, but it fell not,  
 for it was founded on a Rock; but He from whom they receive  
 1 Heb. 12. 26, 27 the Kingdom it is, Whose voice then shook the earth; but now he  
 hath promised, saying, Yet once more I shake not Earth onely,  
 but also Heaven; and this Word yet once more signifies the re-  
 moving of those things that are shaken, as of things that are  
 made, that those things which cannot be shaken may remain. So,  
 see thy and the Ministers Ministry, Word, Churches, Unity,  
 Order, Peace, Civility, good Manners, and all Religion, that is  
 or can be shaken, confounded, torn, laid waste, or destroyed: I  
 say, see it all a lye, see it all tumbled down together by the  
 terrible Voice of him who is Truth it self, the Mighty God,  
 which in this his powerful day is utter'd forth according to  
 his Promise, before his Army, and shakes not your Earth on-  
 ly, but also Heaven; and his Voice shall yet be uttered forth  
 till all be shaken that can be shaken, and assuredly as these  
 things are shaken, so shall they be removed, Confuse, Plor,  
 Persecute, Divine, seek Inhabitations, do what you can; and  
 therefore are they shaken that they may be removed, that those  
 things which cannot be shaken may remain And this day is come,  
 and this his Promise he hath fulfilled, and is fulfilling, who is  
 the faithful and true witness: Glory be unto him who sitteth on  
 the Throne, and to the Lamb for ever. This thy Master knows  
 well, therefore is he come down with great Wrath, knowing his  
 time is short, and hath sent forth thee and thy Generation,  
 his Factors, (to return thine own) bearing his Name Abad-  
 don, and Apollion, Destroyer, the wildest Bones of the Wood, and  
 the greatest Spoilers, and the uncleannest Spirits of Devils,  
 like Frogs (and thou the wildest and most unclean of all)  
 that have in this day gone forth out of the Mouth of the Dra-  
 gon, and out of the Mouth of the Beast, and out of the Mouth  
 of the false Propbet, to gather the Kings of the earth, and the whole  
 world to the Battail of the great day of God Almighty, But down  
 ye are coming, and must all come, removed must all that be  
 Ministers, Ministry, Word, Churches, Unity, Order, Peace,  
 Civil-

Epist. to the Re-  
 ders

Civility, yea all Religion that is rearing, laying waste, and confounding by the Destroyer, or that can be shaken; torn, laid waste, confounded and destroyed. So take thee thy slayn<sup>a</sup> heaps upon heaps, and thy horrid Blasphemy also, who being in the dark and confusion, art not afraid blasphemously to speak of him whose Work is Perfect, who a Spake, and it was done, b who a Psal. 33. 9. commanded, and they were created; c who sayd, Let it be so, b Psal. 148. 5. and it was so. But thou sayest, \* Whilest these Worlds were in c Gen. 1. 3, 7, 9, 11, 15, 24, 30. their Fieri, there was ( as it were ) much knocking and hammering ( as thou sayest I may say ) and changing and altering. O Reader, horrible Blasphemer ! [ Knocking, Hammering, Changing, Altering, whilest these Worlds were in their [Fieri] ( a Philosophical term for any thing that is in making, & not perfected ) the Blasphemy is unutterable, and needs not further to be demonstrated. ] And for some of it thou bringst in the words of the Heathen Poet in his Fictions; and all to raise up a Foundation for thy self and Generation, as fixed Stars in the Church, who have no habitation in God in whom the true Church is, but are a Generation ( to give thee thine own a-Epist. Reader. gain ) of whom there is no constitution in the Scripture; yet thou having sought to found your station in Blaspheming the work of him who is Perfect, in whom is the breath of thy Nostrils, and who in a moment can turn thee to thy Dust, art so impudent, as what in thee lies, to force the Scripture as so speaking; for so sayest thou in the close of thy blasphemous confounded stuff concerning the Creation, and the Apostles and Evangelists, and setting of Churches, not worthy the rehearsing; If this be not the main scope the Scripture drives at, ( as to Church Peace, and Beauty ) I know nothing. So be thou concluded.

And as thy Religion, thy Happines is a lie, so is thy Way Pag. 1. to true happinesse, which though it be but one ( sayest thou ) yet there is a Latitude, and many Paths, so that we may not say that every one that walketh not in the very same way with us is out of the way.

d Job. 14. 16.  
e Matt. 12. 30.

f Matt. 7. 13, 14

g Isa. 59. 7, 8.  
Matt. 3. 3.  
Heb. 12. 13.  
h Prov. 5. 5.

Rep. He that is the truth is the way, Christ Jesus, the Way, the Truth, the Life, I am (saith he) who is one, and e he that gathers not with me scatters abroad. There's for thy Way what it is that is not the very same way. Enter f ye in at the strait gate, for wide is the gate, and broad is the Way that leads unto destruction, and many there are that go in thereat, because strait is the Gate, and narrow is the way that leadeth unto life, and few there be that finde it, saith Christ, there's for thy Latitude. And the Pathes which are not one and the same, not the very same, the g crooked, the steps h of the strange Woman, are the many which lead to Hell, and the destruction of the Pit, there's the state of thee and thy Generation. But one way to it, yet, true it is, there is a latitude in the way, and there are many paths: so that we cannot say, that every one that walketh not in the very same path with us is out of the way; and yet not the very same; and though not the very same, yet we may not say that he that walketh not in the very same is out of the way. Here's thy sottish confusion and contradiction, who goest out of the way into the by-paths (take thine own, which are not the very same) Error and Destruction. Is Christ divided? Is that which is not the very same, one? Is it Christ who is the way, who is one?

Page. 1.

And whereas in the same page thou blasphemoullie flingest out against the Light with thy slight Expressions, speaking of them thou callest Heathen, who, sayest thou, (as the Scriptures testifie) were a long time left, so grope in darkness, (having no other Light then that which enlightens every Nation) and to wander up and down in the Imagination of their own hearts, worshipping an unknown God, and seeking after that they did not comprehend.

Job. 8. 12.  
Job. 1. 9.  
Acts 4. 12.  
Acts 17.

Rep. I am the Light of the world, saith Christ, that enlightens every one that cometh into the world, (every Nation) then which there is no other way to salvation. And Paul (speaking to the Athenians) saith of Him that had determined the times before appointed, and set the bounds of the habi-

habitation of all Nations of men, whom he made of one blood for to dwell on the face of all the Earth, that they should seek the Lord if happily they might feel after him, and find him, though he be not far from every one of us, for in him we live, move, and have our being, as certain also of your own Parts have said, for we are his off-spring, that he was God that made the world, and all things therein, Lord of Heaven and Earth, who dwelleth not in temples made with hands, neither is worshipped with mens hands as though he needed any thing, seeing he giveth to all life & breath, & all things. And that Him whom they did Ignorantlie worship, was He whom he did declare unto them. This Paul and the Scriptures testifie against & thee, thy slighting Expressions, who sayest of them, as the Scriptures testifie, but what other Fruit can be expected from thee, who hast renounced thy share in Christianitie?

And as thy and the Ministers, Ministry, Word, Churches, Unity, Order, Peace, Civility, good Manners, and all Religion, which is tearing, laying waste, confounding, thy happiness, and thy way to true happiness is a lye, as hath been demonstrated, so is what thou hast affirmed of the Doctrine of the People called Quakers, viz. That they are a mixture and medley of Popery, Socinianism, Arminianism, Arianism, Anabaptism, and all that's naught. Its a lye, a heap of lyes and slanders, and the People called Quakers deny it and thee, who sayest, but provest not. And who is there that hath seriously considered what hath been said, will believe thee? But seeing thou hast vomited up thy Poyson, I shall for the sake of the simple-hearted strike it aside in a brief Reply to thy particular Instances.

Thou sayest Pag. 28. *I need not recount their bold and daring Expressions; but let me mind you of one passage in one of the Letters of that notable Stickler Hannah Stranger, wherein speaking of Jesus Christ, he expresses him no other then thus, He who was made a perfect example. Why? what is in that Expression, that thou doest so note it? Now this Expression (saist thou) is not (in the Intention of it) obvious to every Reader (so then Inten-*

Intention must make up what the thing speaks not, and it must be thine own too, such as thou wouldst have it to be, & this is thy manner of judging; but what is the great mystery hid in this expression, (*that in the Intention of it*) is not obvious to every Reader? It carries with it (sayest thou) the very soul of Socinianism. The very soul of Socinianism! what is that? Thou immediatelie doest add, *quakerism* (as I may call it.) What is quakerism? Thou adjoin'st, *For the quakers Doctrines are a mixture and medley of Popery, Socinianism, Arrianism, Arminianism, Anabaptism, and all that's naught* (something it was in the matter that thou diggest so deep as Intention to fetch it up) What! a mixture and medley of all these! of all that's naught! of so many millions of souls, & the varietie of them, all the bad souls in the world, all that's naught; and to expresse of Christ in so many words onelie, viz. *He that was made a perfect Example; carries in it the very soul of Socinianism, quakerism; this flies very high, but it I shall weigh in a few words.*

Rep. The Apostle Peter saith, 1 Pet. 2. 21, 22, 23. *For even hereunto were ye called, because also Christ suffered for us, leaving us an example, that ye should follow his steps; who did not sin, nor was guile found in his mouth; who when he was reviled, reviled not again; when he suffered, threatened not, &c. And Christ saith, Joh. 13. 15. For I have given ye an Example, that ye should do as I have done to you. Was he an Example; and was he not a perfect one? Was he a perfect example, and was he not made so? Do these Expressions of Christ of himself, and Peter of Christ, carry in them the very soul of Socinianism, quakerism? Are they a mixture and medley of Popery, Socinianism, Arrianism, &c. and all that's naught? Such it is by thy Argument, as is plain and manifest, he that runs may read it. O unheard of Blasphemie! It even wearies and grieves my soul to draw after thy Filth; its such a load of mixtures and medlies of loathsome Corruption, and the spirit from whence it proceeds so unclean and blasphemous, that I never met with or felt the like, nor hath the*



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the like of it been brought forth in this Generation, of which I should have long since have eased the Reader & my self; but, as I have said, necessitie lies upon me to pass through thy Book, and to set a signe at the remainder of thy putrified Bones, that they may be gathered up, and cast into Tophet for fuel for thee against the day that the breath of the Lord like a stream of Brimstone shall kindle it, and then thou shalt know against whom thou hast sinned.

But yet thou hast not done, *Its a Doctrine* (saist thou) of the Socinians, *That our Lord Jesus Christ* (what hast thou to do to take the dreadful Name of our Lord Jesus Christ into thy mouth? Get thee to thy place, who hast renounced thy share in Christianitie, and it hath denied thee) *did not by his death and bloodshed satisfie for our sins, and so purchase Redemption for us; but that he was a perfect Pattern of Righteousness, Holyness, Obedience and Suffering.* Pag. 48.

Rep. That he is the later, viz. *A perfect Pattern, &c.* hath been proved out of Christ's own mouth, and the Apostle Peter's, and the people called quakers own it, not as the doctrine of Socinians, but as the truth, & truth is not to be turned from because of a brand set upon it, or on; or because of the persons who have profest it, contradict it who can. But that *he did not by his death and bloodshed satisfie for our sins, and so purchase Redemption for us, is a wicked lie; they witness that his Blood shed (as hath been said) whose blood cleanseth from all sins, and his Redemption of them, and they affirm and witness, that without Blood there is no remission of sinnes; and that there is no other Name given under Heaven by which we must be saved, than his, who by one Offering for ever perfected those that are sanctified, who is the substance of the Pattern of heavenly things.* This I am particular in for the sake of the simple-hearted, that such may not be beguiled; for what thou saist herein deserves no Replie. For all thou bringst in Proof of this, as to the people called quakers, and of what thou joinest to it, viz. *To be justified by anothers Righteousness is with them Irrational, & therefore rejected and denied, is; That one Egge is not more like ano-* Pag. 48.  
*ther*

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...then the Doctrine of the quakers and Socinians, as well in this as in other particulars; which is a lie, and a high slander; never such words as thou hast expressed came out of the people called quakers lips, they witness the contrarie against thee and thy generation, who are in the self-righteousness, and know not the righteousness of another, of Christ Jesus, onlie thy design is to reproach, and thou carest not how far thou goest therein; nor mindest how thy words lie before men of understanding, without so much as colour or shadow of Reason. *One Egge* (saist thou) *is not more like another, &c.* So then, by thine own words, they are not the same, but an other.

Pag. 48.

And wherein the likeness is, thou goest on to shew in the next words, *The pure Image of Christ must be brought forth in us; we must be perfect and free from all sin, and then we are justified, and then we are righteous, and not till then. And if this be the Doctrine that the Churches of Christ truly Reformed have received, I'll renounce my share in Christianity.*

2 Cor. 5. 15.

Rep. Was it not for this end that Christ dyed for all, that they that lived should not henceforth live unto themselves, but unto him that dyed for them, and rose again? Can any live to him and not live his life? and is not his life pure, and his Image Perfect? And is not the New Man his Image? and did he not abolish in his flesh the enmity for to make himself softwain one new man, so making Peace? And if any man be in Christ, Jesus, is he not a New Creature? And is there any Righteousness but in Christ Jesus? Any Justification but in him? Is that which sinneth in Christ Jesus? Is there Righteousness? Can there be Justification? Time would fail me to be particular in all that might be said; and the Scriptures that might be produced in this thing, many have been instanced already, to which I refer; and let the serious Reader take the one, and the other, thy Booke, and what here hath been said, and upon comparing of both, let him judge whe-

Eph. 2. 15.

whether this ( which is to the effect of what thou sayest is the Doctrine of the quakers ) and that which thou callest the Socinians, and hast particulariz'd as theirs, be so like, that (as thou saist) *the Egg is not more like another*; or whether there can be a greater disparitie? And let such judge whether it be a mixture and medley of Popery, Socinianism, Arrianism, Arminianism, and all that's naught; and whether it be so horrible that thou shouldst Renounce thy share in Christianity if the Churches of Christ truly Reformed have received it; and whether the Churches of Christ truly reformed have not received it, as aforesaid. And because we thus say and write, and witness (as those who are conversant in their Writings (and have their eye open in any measure) cannot but acknowledge) let such judge, whether it doth therefore follow, That they are their own Jesus; and bear the greatest burden of the Work of their Redemption; and so have the greatest share in the Honor of their being their own Jesus: Or, that either the thing belongs to them, or the Name; Or, that it belongeth to every sanctified person; Or, that every one is Jesus, as thou hast (O thou Accuser Pag. 29. of the Brethren) most fallie concluded upon them therefrom, as appears in the following words of the same and the next Page. *The pure Image of Christ must be brought forth in us, &c.* Whose Image wouldst thou have brought forth? Wouldst thou have the Image of the Devil alwaies to be born? Wouldst thou have him to bear Rule? Is not this the English of what thou hast said? O how art thou sunk into Darkness! and into what a desperate condition art thou plunged! who doest thus affirm, who doest thus declaime; How hath the DAY of the Lord manifested thee, and left thee without scrip or covering?

But saist thou, Pag. 43. *We finde the drift of their Doctrine all along to run this way, That, that one single and individual Person, Jesus Christ, &c. is not he who by whom he suffered in that one Numerical body of his; that doth justifie us from*

our sins, and procure our acquittal with God at the last Judgement, and so finally save us; but that a Jesus in us, or in our own persons, must accomplish these things for us.

Rep. It is false; 'tis neither their Doctrine, nor the drift of it; it is thy lye, with which to slander them is the drift of thy Book. But this is that which they Declare and Witness, viz. That there is no Salvation, no Justification, no Righteousness but in Christ Jesus, who by one a Offering for ever perfected those that are sanctified; who saith, Without me ye can do nothing; whose Church saith, Thou c also hath wrought all our Works together in us. Whose Apostle saith, Not that we are d sufficient of our selves to think any thing as of our selves; but our sufficiency is of God. For e it is God that worketh in us to will and to do of his good pleasure. Who f are his Workmanship in Christ Jesus unto good Works, as he hath before ordained, that we should walk in them. This is that which is their Doctrine, and the drift of it, and no other, which I do here declare for the sake of the simple-hearted, whom thou seekest to deceive. But thou who kickest against it, thou kickest against the pricks, which it will be hard for thee to do much longer.

But how dost thou prove that such is the drift of their Doctrine? it is a high Charge, and it concerns thee to look to it, how thou makest it good.

R.F. As I have demonstrated in that former Discourse, and which as I have there declared, is (no doubt) that which the quakers have meant, whenas they did at first often say, They had something to deliver to the World, which it was not then fit for the world to receive, which now appears in this Imposter J.N. That everyone that is saved must be their own Jesus.

Rep. Thou sayest not that it is that which they have said, or that which they have expressed; (nor have they done either

ther ) but 'tis that *which they have meant, and (no doubt) that which they have meant.* Behold, the strength of the Proof of this thy high Accusation, *viz. Meanings, and those not thine, but thine own.* 'Tis that (saist thou) *which (no doubt) they have meant, when as they did at first often say, they had something to deliver to the World, which it was not then fit to receive.*

Rep. When? where? and who were they that did often say, as thou hast affirmed? how provest thou that they so spoke? Why, *as I have demonstrated in my former Discourse, as I have there declared.* Reply, It is so, because I have said so: This is thy proof for the ground out of which thou hast raised thy *Meanings* to prove what thou chargest upon them as the drift of their *Doctrine*, as aforesaid; and what is thy word worth? But hath not that thy former Discourse been long since answered? Yea, *by Andland* (thou saist.) Hast thou Replied unto it? Nay, *which I never have, nor ever shall make Reply unto.* (These are thine own words, pag. 43.) What! *Which I never have, nor ever shall make Reply unto!* and yet after near two years time dost thou produce that Book of thine in proof of the same Accusations; how dost thou shew thy self here void of *shame and understanding?* And what greater advantage couldst thou give him whom thou accountest thine Adversarie, against thy self in such a thing as this, before the People amongst whom thou wouldst be esteemed, and hast vaunted and gloried? He hath said thee (in that his Answer) on the ground, and concluded thee, as to it, under silence hitherto, and thou hast bound thy self under it for ever. Was ever such pittiful stuff spread before the Sun?

Ay, but thou hast somewhat more to say for thy self in proof, *This is no other (sayest thou) than I did foresee, and foretell, as may appear in my BOOK, aforesmentioned.*

Rep. Thou wouldst needs be accounted some great PROPHET. But let me ask thee, By what Spirit didst thou foresee and foretell? The Infallible SPIRIT thou hast not, so thou hast confessed, pag. 34. and the SPIRIT of the Lord is Infallible: Is it not then the *Witch*, the fallible Spirit that is out of the Truth, that hath divined, seeing that the Spirit that doth foretell, and which is not the Spirit of the Lord is such, hast thou then mended the matter? But further, Is not this thy foretelling a Lying Divination? It must be so, or thy proof is a lye, or both; I shall prove thee presently. In the Title-Page of that thy Book, viz. *The great mystery of Vngodliness*, wherein thou saist, *As may appear, &c.* Thou sayest, *Which is [most Probably] manifested a little before their time*; and here thou saist of it, *This is no other then I did foresee and foretell*. So that which thou saist here, *I did foresee and foretell*, is, but most probably in that thy Book, where thou saist, *it may appear*; and whether foreseeing and foretelling, & most probably be the same, let the wise judge? And how thou makest one Book of thine to belye the other, and both to give thy self the lye, and to prove thee a false Prophet, for, *Certainty cuts off Probability*, and *Probability is not Certainty*, though in two yeeres time thou wouldst have it grown up so to be, and *fortelling* must be as of a thing *Certain*, not *Probable*; otherwise it is not *foretelling*. And how canst thou expect but to have a false Prophets Reward? how bearest of understanding dost thou manifest thy self, as not to consider what thou sayest in thy Books before thou bringest them one against another, and both against thy self, especially in such a matter as foreseeing and foretelling of what thou callest such high Blasphemies? If thou thus dealest with thine own quotations of thine own Books in such a business of consequence to thy Reputation as this, what credit is to be given to what thou quorest of others? But what if they had said at first as Christ did, *Ioh. 16. 12. I have many things to say to you, but ye cannot bear them now*, and as Paul said to the Corinthians, *1 Cor. 3. 2. I have fed you with Milk, but not with strong Meat, for hitherto ye have not been able to bear it*. Doth  
it



it therefore follow, that *they* (no doubt) *thereby* meant as thou hast affirmed? would not thy Spirit have said to them in that day the same as thou hast to these in this?

Now thou comest to an instance, and the end thou dri-  
vest at, *Which* (sayest thou) *appears in this Impostor* Pag. 44.  
J. N. viz. *That every one that is saved must be their own JE-*  
*SUS.*

Rep. What! *Every one that is saved must be their own Je-*  
*sus!* And, *this we finde to be the drift of their Doctrine all a-*  
*long; and, which* (no doubt) *is what they meant when they did at*  
*first often say, &c. and look upon is no other then what their Opi-*  
*nions and Principles carry in the very bowels of them,* pag. 43.  
And all they have said belongs not to J. N. only, but to every justi-  
fied person; every one is Jesus, pag. 49. (so sayest thou as hath  
been said.) And yet dost thou say, *Which now appears in this*  
*Impostor J. N. of whom thou saist in thy Epistle to the Rea-*  
*der, That he dares to personate our Lord, &c. And of his Fol-*  
*lowers, in the sum of what thou sayest is their Papers and*  
*Examinations,* pag. 19. *By all this you see how far those misera-*  
*ble people are bewitched and deluded, as to give and ascribe those*  
*Titles and Appellations that are due onely to Jesus Christ, to a*  
*meer man,* (viz. to J. N.) And of the Devil, *That he should be*  
*so simple as to set up a new Jesus, and so far to prevail as to per-*  
*swade any to believe him so to be.* pag. 2. (More instances could  
be brought, but I forbear) What contradiction is here? Is  
one, every one? and that it is every one, doth it appeare by  
one, doth one prove it? How doth thy later give the lye  
to thy former, and thy former to the later? So that (by  
thine own words) neither of them are true; neither that  
J. N. is the Impostor; for, if every one must be their own Jesus;  
he cannot be it; nor, that every one must be their own Jesus;  
for, if J. N. be him, then it cannot be every one. So thou  
hast slain with thine own hands, & overthrown the design;  
and end, and drift of thy Book, so far as it relates to those  
People called quakers, which consists in those two particu-  
lars.

lars: And so what need is there of drawing forth a Weapon against it, or of any more then of shewing how each of the Works of thine hands destroys the other, and the intent of thy Booke? Here is Warre, Confusion, and Desolation indeed; was ever (before) the like seen or heard of?

Pag. 44.

Having thus concluded this sum of Falshood and Confusion in thy Airy Imaginations, charging it hard, but proving nothing, thou seekest to prove it of a more ancient Date then the Transactions thou speakest of, and that thou mayest joine thy Rope of Sand together, thou adjoinest, *For this is but the product and practise of that old Principle of which J.N. stands charged within a Book writ long since, called the Perfect Pharisee, which is this, That he that expected to be saved by that Jesus that dyed at Jerusalem, should be deceived.*

Rep. This is a lye, *J.N.* said not so; but long since (thou sayest) *he was charged therewith*; and long since was it not discharged in an Answer thereunto? But it thou dost not produce, nor of it so much as take notice, thats besides the design of thee and thy generation which is to asperse and reproach the Truth, and the Friends thereof, which to do, ye write Lyes, and report them, and bring in one another in proof. So thou bringest the *Perfect Pharisee*, one of thy Generation, and others bring thee; and because its found in Print under some of your hands, how false soever, therefore it must be truth, and if it be but so charged, it must be so made use of, though never so fully answered. And thou goest in this Trade a step beyond the rest of thy Generation, for thou writest, and after two Years time accusest again, and bringest thy first in proof, though it was answered, and though thou hast said in this very Book where thou hast so accused, *thou neither hast, nor ever shalt Replie thereunto.* These are the poor shifts the Devil is put to (in this day of the Lords appearance) for the support of his Kingdom, of

of whose sensible tottering this is a plain demonstration. But your Lies shall not effect your Station, when your Measure of Iniquitie is filled up; yea, this your TRADE is alreadie become nautious to men of sober Understanding.

*Which Principle (saist thou) hath been since handed down by others, as by one Dring a quaker in London, who spake to an Inhabitant, and a Person of Credit in this City, which upon just occasion is ready to be attested upon Oath; Art thou such a Fool as to hope to be saved by that Jesus Christ that was crucified at JERUSALEM 1600. y<sup>r</sup> ago.* Pag. 44.

Reply. When thou hast named who that *Dring* is, and what *Person of Credit* it is in this Citie that (thou saist) will Swear, which is contrarie to the Doctrine of Christ, and what is his Testimonie under his hand, then unto it an Answer may be given; in the mean time it stands as thine own Invention, who art found so notorious a Lyar, even belying thine own Records, that thou art not to be believed. Was he such a man of this Citie, and couldest not thou Name him, and have procured it under his hand, were it (indeed) a Truth?

*And hath been since (saist thou) spoken in a Publike Assemblie of the quakers in this City by the Wise of JOHN AUDLAND, as appears by this following Affidavit taken before the Magistrates of this City.* Pag. 44.

Rep. That Deposition is already proved false, and thy Dishonestie and Wickednesse therein manifested, who didst procure the boy to Swear, that thou might'st bring it in against the Truth, and now thou hast produced it for that purpose, hast left out the place where he deposed the spake, viz. *The Orchard near the Ware, where she never spake at any*

ny Meeting, nor any such words, or to such effect at any other place in this Citie. And the Record of the Deposition taken before the Magistrates, is a Testimonie against thee in this thing of the Orchard.

Pag. 44.

Notwithstanding thou thus concludest therefrom, *So that you see, It is not that Iesus Christ, but some other; for as for that Christ in the flesh, with all he did and suffered therein, he was but a Figure, and nothing but an Example, say they.*

Rep. These are other words then those in which thou hast delivered, what (thou saist) is the Principle, and will bear a different signification. So thy ground is one thing, and thy confusion another; about which I shal not further spend time, but this is a lye, they never said so, but the contrary; nor hast thou proved it in the least, nor any thing that thou hast charged upon the people called quakers in general, nor on any of them in particular, as their Doctrine or Principle, or the drift of either. It is false what thou sayest, Principle and Practise, Ground and Conclusion, Accusation and Evidence.

Pag 44.

*Say they! how provest thou that they say so? Thou addest, Which words stand charged against them in the Perfect Pharisee; and for this is quoted the quakers Book, called, Sauls Errand to Damascus, where (as 'tis asserted) it is expressly found, and is agreeable to that Expression before of M.S. in her Examination.*

Rep. Still y e quote one another (as hath been said) for proof of your false Accusations, and if it were not for this, where would a charge be found, or pretence of proof against the Truth? Ye Priests are the men who in this day are found at this Work. The *Perfect Pharisee* hath been long since answered, as hath been said, but thou bringst him in as others have brought thee, who hath been also answered, and

and its like this thy heap of Lyes will be made by the men of thy generation a ground of blaspheming against the Truth, and be produced as Proof, if this Vindication (happily) prove not a check to some of them who are more considerate and warie. And for that of *Sauls Errand to Damascus*, all that thou saist is, *Where (as it is asserted) it is expressly found, and which is quoted*; but by whom thou saist not, or that thou knowest it is so, or that so it is; and this thou wouldst have stand as good proof (if any are so inconsiderate as to take it) of so high a *Charge*. And as for *M. S.* let the sober read and consider what thou hast recorded as her Examination, and see whether there be any such words therein, or agreeable thereto.

Thus have I punctually gone through, and weighed thy *high Accusation* of the Doctrine and Principle of those People, and what (thou saist) is the *Drift* of them, and all that thou hast produced in Evidence, as they have lain in thy order; not that any thing thou hast alledged deserves any such thing, or otherwise then to manifest thee, and to be thrown with the rest of thy Bundle into the Lake from whence it came without Reply, but for the sake of those whom thou seekest to possess with strange thoughts of, and prejudice against the Truth, by these thy loud Outcries, Clamors, false Charges and Accusations, which are (and thou) thus found faultie in such a foul and gross degree, as the like thereof (I suppose) hath not been made publike. The serious Reader may consider of the one and the other (for I cannot further enlarge, being to hasten to an end) and judge whether thou hast not greatly advantag'd the Truth in thy thus highly charging it, and yet appearing so manifestly false, slight, and silly in the proof thereof, and whether an unavoidable necessitie hath not enforced me to be thus particular.

And now should I be so in the scanning of the remainder of thy Book relating to those People contained in the 19, and 29. and so forwards to the 44. page, I should seem to be

be but at the begining of my work, & must crave more sheets of Paper to finish it, then the whole of this Vindication hath required; such a manifest bottomlesse pit is of Lies, Lightneis, Slanders, Reproaches, false Accusations, Scoffe, Jeers, and unclean Language, so gross and noysome, and so irreconcilable contradictorie and opposit each piece with another, without Foundation, or Consistencie, that the very perusing of it may suffice to make it appear so to the discreet and sober Reader: Therefore I shall only point at a few particulars, and so draw to a conclusion.

Pag. 34.

Pag. 34. Thou raisest an Objection; *But pray forbear* (sayest thou) *will some say, Are they Knaves because they fall out, and differ, and disagree? what are you Priests then? Do not you do so both in Doctrine and Practise? Are ye Knaves and Seducers then?* And in Replie thou saist, *I answer, No, for he inter alius is a Knave, an Impostor and Deceiver, who pretends to speak and act in all he doth from an immediate, anerring, and an infallible Spirit, & thus affirms, that what he saith is as true, and certain as Scripture, when he neither sa, nor sa. Now this* (saist thou) *we do not; we pretend to no other then* (according to practise) *to speak from the Scriptures, and while we speak according to that, we are sure we speak according to the Spirit whose dictates they are.*

P.

Rep. How ye fall out and disagree both in Doctrine and Practise, is manifest generallie through the Nation. I need not therein be particular; and how thy conclusion falls upon ye, is apparent. But to thine Answer and Argument, ye pretend your selves to be Ministers of the Gospel, now the Ministers of the Gospel had, and have the Spirit of the Gospel, and none was ever (on Record in Scripture) nor can he be) a true Minister of the Gospel, but by, and in the Spirit thereof. Paul saith of himself, That he was an Apostle, not of man, neither by man, but by Jesus Christ, & God the Father, who raised him from the dead, and that the Gospel which was preach'd of him was not after man, neither received it (saith he) of man,

Gal. I. I. II, 14,  
15, 16.



*man, neither was I taught it, but by the Revelation of Jesus Christ; (yet he saith, I professed in the Jewish Religion above many of my Equals, being more exceedingly zealous of the Traditions of my Fathers) and when it pleased God, who separated me from my Mothers womb, and called me by his grace to reveal his Son in me, that I might preach him among the Gentiles immediately, I conferred not with flesh and blood. And he saith concerning his Fellow-Ministers, Who hath made us able Mi-* 2 Cor. 3. 6.  
*nisters of the new Covenant, not of the Letter, but of the Spirit, for the Letter killeth, but the spirit giveth life. And of all the Gifts in the Church, of which Christ is the head; whether the Word of Wisdom, the Word of Knowledge, Faith, Healing, Miracles, Prophecy, Discerning of Spirits, diversity of Tongues, Interpretation of Tongues, Apostles, Prophets, Teachers, Helps, Government, Prayer, Singing, &c. he saith, all are by the Spirit, by one and the self-same Spirit, dividing unto every man severally as he will, for by one spirit (saith he) ye are baptized into one Body, and have been all made to drink into one spirit. And there is one body, and one Spirit, and one Lord, who when he* Eph. 4. 4, 7, 8, 11, 12, 13, 14.  
*ascended up on high, he gave gifts unto men, some Apostles, some Prophets, some Evangelists, some Pastors and Teachers, for the Work of the Ministry for the perfecting of the Saints for the edifying of the body of Christ, till we all come into the Unity of the Faith, and of the Knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the Fulness of Christ: And they had the mind of Christ, and they spake as the Spirit gave them utterance. For what man knows the things of a man save the spirit of man which is in him: Even so the things of God knoweth none but the Spirit of God; but God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea the deep things of God, and the Lord is that Spirit, the first Adam was made a living soul, the last Adam was made a quickning Spirit. Many more Scriptures of Christ and his Apostles I might add to this, but these are enough. Now this Spirit, the Spirit of the Gospel, is Immediate, Unerring and Infalible; but the Immediate, Unerring and Infalible Spirit thou sayest (of thy self and thy Brethren, who say ye are Mini-*  
Acts 2. 4.  
1 Cor. 2. 10, 11,  
12, 16.  
2 Cor. 13.

sters of the Gospel) we pretend not to; we confess we may be deceived, we may erre; we do not lyingly and hypocritically pretend to an Infallibility: And are ye not then by thine own Argument, a Generation of Deceivers ( and to return thee back thine own words ) *Knaves, Impostors and Seducers*? All people who follow these as Ministers of the Gospel, take notice how the Holy Ghost hath concluded such, and how this Priest hath concluded himself, and them all, and be ye warned how ye trust your eternal souls on a fallible Ministry, and follow such a Generation of *Deceivers and Seducers*. We pretend not to an Infallibility ( sayest thou ) and yet they pretend to be Ministers of the Gospel.

Moreover, do ye not pretend to, and affirm, that necessary Deductions from Scripture, are as true and certain as Scripture? yea, hath not *W. Thomas* Priest of *Velry*, affirmed it under his hand to *Thomas Speed*, that they are Scripture? as appears in his Reply thereunto, entituled, *Christs Innocency pleaded against the Cry of the High Priests*. Is it not that which is generally known to be your Doctrine, and that which ye would have your Deductions accounted? Is not this the very Axle-Tree of your Trade, & the Mystery of your Craft of Divination? Take away this, and what have ye left ye? Doth not the Ground of a great Contest between you and those People lie here, *viz.* They deny all your Deductions, Meanings, Consequences and Interpretations of the Scripture, who have not the Infallible Spirit, the Mind of Christ, as had they who gave forth the Scripture; and they who have the Mind, have the Meanings: And against it do you not urge your necessary Deductions, Meanings, Consequences, Conclusions? And do ye not bring these to the People to receive from ye as Ministers of the Gospel, in order to the salvation of their souls? And if it be not True and Certain, what is it then? and what then are ye? And what do ye Minister? And is not Christ Jesus the Truth, the Way, and the Life, who is the Word of God, who gave forth the Scriptures? And yet dost not thou say here, *This we do not*? And so are not ye who say ye are so, and so, and yet are not so; and so,

So, a Generation of Deceivers, Seducers, &c. Doth not thine Argument Fall upon your owne heads? Hast not thou so concluded it on thy selfe and Brethren, viz. (to give thee thine own words) *Knaves, inter alios, Impostors, Deceivers and seducers?* Art not thou caught in the snare thou hast laid for others? and fallen into the Pit thou hast digged? Hast not thou raised an Objection to purpose against your selves? and doth not thine Argument confirm it upon ye, and prove thee a Lyar, who saith ye do not pretend to what your Doctrine and Practise saith ye to be, and yet ye are neither so, nor so; neither Ministers of the Gospel, nor are your sayings as true and certain as the Scriptures, who have not, and (thou saist) pretend not to the Spirit from whence they came, for all Scripture was given by Inspiration, and as hath been said, the Spirit is infallible. Thus are ye tried by thine own Touchstone, and behold what ye are. Thy weapons formed against the Truth prosper not, but are turned in to the Bowels of thee and thy Generation, who are risen up against it, and ye fall by thine own hand. This is the Heritage of the servants of the Lord, and their Righteousness is of me, saith the Lord. 1sa. 54.17.

But (saist thou) We pretend no other then (according to practice) to speak from the Scriptures, and while we speak according to that, we are sure we speak according to the spirit, whose Dictates they are. Pag. 34.

Rep. Ye say ye are Ministers of the Gospel; and thou saist, *Ye pretend to no other then according to practise to speak from the Scriptures;* so then Practise is the ground of your Ministry and thou saist, *We pretend to no other.* Let all who are sober see your Ministry, & the ground of it, and whose Ministers ye are. Wherefore the Lord said, Forasmuch as the People draw near me with their Mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear towards me is taught by the Precepts of men; Therefore behold, I will proceed to do a marvelous work among this people,

ple, and a marvellous Work, and a wonder. Therefore shall the  
 wife be silent; and the understanding of their prudent  
 men shall be hid. But to proceed; one Prophet spake not  
 from the Writings of another; but the Prophets spake from  
 the Mouth of the Lord. For the Prophecy came not in old time  
 by the will of man, but Holy men of God spake as they were mo-  
 ved of the Holy Ghost. The Apostles spake not from the  
 Scriptures of the Prophets, though they spake some of the  
 same words from the same Spirit from which the Prophets  
 spake them; and the Spirit speaking the same in them, they  
 said, *It is written*, to the Jews, who owned the Scriptures, but  
 not the Spirit by which they spake, which was the same that  
 gave them forth. *I write no new commandment unto you, but  
 an old Commandment, which ye have had from the beginning.  
 Again a new Commandment I write unto you, which thing is true  
 in him and in you; because the Darkness is past, and the true  
 Light is now shined.* I say, the Apostles spake not from the  
 Scriptures of the Prophets, but as the Spirit gave them utteran-  
 ce, as it seemed good unto the Holy Ghost, which led them unto  
 all Truth, and taught them all things, and brought all things  
 to their Remembrance again. And Paul said, *But we have the  
 minde of Christ.* And John, *That which was from the begin-  
 ning, a which we have heard, which we have seen with our eyes,  
 which we have looked upon, and our hands have handled of the  
 Word of Life, That which we have seen and heard, declare we  
 unto you, But they that b ran when the Lord sent them not,  
 nor commanded them; and Prophefied, but the Lord had not spo-  
 ken to them, that stole the Word of the Lord every one from his  
 Neighbor, and used their Tongues, and said he saith; they were  
 the false Prophets, and the Lord saith, I am against them,  
 and they shall not profit these People. And those who s had the  
 form of godliness, but denied the power, sensual, having not the  
 Spirit, were the false Apostles. All who spake the words of  
 Scriptures, and from the Scriptures, or according to the  
 words of the Scriptures, & not in and from the Spirit which  
 gave forth the Scriptures; not in and from the mind e of  
 Christ, who is the Word of f God, in the Light are denied;*

and

2 Pet. 1. 21.

1 Job. 2. 7, 8.

1 Cor. 2. last.

a 1 Job. 1. 1, 2.

b Jer. 23. 21,  
30, 31, 32.

c 2 Tim. 3. 5.

d Jude 19.

e 1 Cor. 2. last.

f Rev. 19. 13.

and all such in the Light I do deny, and all their Trade and Merchandise therefrom, which is not from the Root and Principle that is Pure and Eternal, from whence they proceed; for it is not the words that are said, nor the actions that are done, but the *Nature* in which they are said and done, and from whence they do proceed, that renders them good and accepted before the Lord. And there are but two Natures, the *Divine*, and that which is in the Transgression: There are but two Principles, the one of Life, the other of Death, as is the root. The Devil spake the words of Scripture to Christ, & said, *It is written*; but he reproved him: He confessed him to be the Son of God (which the Pharisees did not) and subjected to him; yet he cast them out. The *Damsel* that was possessed with a Spirit of Divination, which brought her Masters much gain by sooth-saying, met Paul and the Brethren as they went to pray, and followed them, crying, *These men are the servants of the Most High God*, which shew unto us the way of salvation; and this she did many dayes: But Paul being grieved in spirit, turned, and said unto the Spirit, *I command Thee in the Name of Jesus Christ to come out of her*. And there were in the Prophet *Jeremiah's* daies, who said, *The Lord liveth*; yet the Lord said of them, *Though they say the Lord liveth, yet they swear falsly*. The Scriptures are for the *Majesty of God* to be read, to be believed, to be fulfilled, to be desired. They are the things of God not to be made a Trade of for so much a Year, to be talked or spoken of, or from & by the *in wisdom of this world*, for in the wisdom of God it is that the worldly wisdom knoweth not God, nor in the words which man's wisdom teacheth (which must be confirmed, which must be wrought in the heart, and such as that which speaketh the words of, or from Scripture, and not in and from the Spirit that giveth forth, viz. the Principles of Life, charity, sensual, & and evilish, and such must be its portion) but which the Holy Ghost teacheth, so saith Paul, *For of the Spirit searcheth all things, yea the deep things of God*, and the things of God knoweth not man, but the Spirit of God, but the natural man receiveth not the things of the Spirit of God, for they are foolishness

unto

Math. 4.

Math. 2. 29.

1st Cor. 16. 16, 17, 18.

Jer. 5. 2.

2 Tim. 3. 17.

1st Cor. 2. 33,

1st Cor. 1. 21.

1st Cor. 1. 19,

1st Cor. 3. 13.

1st Cor. 2. 10,

11.

Mat. 13. 11.

1. Luk. 8. 10.

Scot. 1. 29. 11. 12

Joh. 19. 11. 10. 11.

28.

unto him, neither can he know them, for they are spiritually discerned. And the Law is bound up, and the Testimony sealed amongst the Disciples, & to whom it is given to know the Mysteries of the Kingdom of Heaven; but to others it is not given, 'tis in 1 Parables. And so this your Practice is denied, who speak from the Scriptures, and not from and in the Spirit that gave them forth, which is infallible, to which thou saist We pretend not. Nor while ye speak according to that, are ye any more sure that you speak according to the spirit, whose Dictates (thou saist) they are, nor do ye, then the Devils, or the false Prophets, as aforesaid. And he that Ministers, can Minister no other then that PRINCIPLE from which he Ministers, nor to any other then to that which is of the same PRINCIPLE, whether of Death, or of Life.

And we wait (sayest thou) and pray for our selves and our People, that what the Spirit hath written in the Scripture, he should write in our hearts; that we might finde the Truth sealed and confirmed in us, by our conformity unto it. And blessed be our gracious Father in our Lord Iord Jesus, many of us have the witness in our selves, and in our Hearers (by the means of this Ministry) that we are past from death to life, and in this we trust in him who hath wrought this in us, we shall make our boasting void.

Rep. Ye who have not the Infallible Spirit that gave forth the Scriptures, nor Minister in and from it, (and thou saist we pretend not to it) ye know not the Father, nor our Lord Jesus, nor the Truth, nor the Scriptures, nor have ye the Witness in your selves, nor in your hearers, nor are ye past from death to life, nor is the Truth sealed, or confirmed in you, nor are ye brought into conformity unto it, nor hath God wrought this in you, nor do ye wait on the Lord; nor can ye pray in the spirit, that what the spirit hath written in the Scripture, he would write in your hearts; nor can ye bless God in the spirit; nor is he your Father, nor do ye trust in him, and your boasting



*boasting will be made void; and your Ministration is dumb.*  
*For all these things u worketh one and the self-same Infallible u 2 Cor. 1. 14.*  
*Spirit by which the Scriptures were given, which is One, Mis-*  
*erring, immediate, & Infallible; & he that hath not the Spirit,*  
*hath none of them; and if any man hath not \* the Spirit of \* Rom. 8. 9.*  
*Christ, he is none of his. And Christ Jesus x is the faithful x. Rev. 3. 14,*  
*and irrevocable witness, and the Spirit y testifies of him; and he y John 15. 26.*  
*that believeth on the Son of God z hath the witness in him- z. 1. John. 5. 10*  
*self, Christ Jesus, and the Law a written in his heart, the a. Jer. 31. 31,*  
*New Covenant, where they shall teach no more every one his 32, 33, 34. 35.*  
*Neighbor, nor every one his Brother, saying, Know the Lord;*  
*for they shall all know me from the least unto the greatest of*  
*them, saith the Lord; and such wait upon the Lord, and are b Ephes. 1. 13.*  
*b sealed with the Holy Spirit; and are \* past from death to*  
*\* life by the Ministration of the Infallible Spirit; and such are c. Coll. 1. 26.*  
*of God: But against this Christ c in us the Hope of Glory; 27.*  
*the faithful witness, the witness that he that believeth hath in*  
*himself, the Light of the world, that enlighteneth every man*  
*that cometh into the world; this New Covenant, this waiting*  
*upon the Lord, and the Ministry of the Spirit, which is Infal-*  
*lible, and those who witness it. art thou (as witness this thy*  
*Book, and thy other aforesaid, and thy whole Practice) and*  
*thy Generation risen up with a rage, reaching to Heaven,*  
*crying out against it, as Blasphemy, Witchcraft, Sorcery, Sa-*  
*ducing, Damnable Doctrine, Juggling, Cheating, & what not,*  
*and Beating, Tumulting, Imprisoning, Stocking, Stomping,*  
*whipping, Tearing, Hanging, devouring them against Law and*  
*natural affection, & soliciting for a Law for death is self-pun-*  
*ishing after the blood of the poor upon the head of the needy, and*  
*nothing will satisfy ye, but to root such and their name from*  
*off the face of the Earth; such a Generation ye appear to*  
*be, and of such a Spirit, that if ye had what ye could de-*  
*sire, and power in your hands, its like there would not need*  
*the Presidents of the Bloody Persecutors in former and later*  
*Ages, to learn you skilfulness in Torments to destroy, and*  
*by Cruelties to kill; for your actions shew ye likely to become*  
*Presidents to future Generations. Yet such is your Hypo-*

*pride and wickedness (the same as was the Pharisees, Scribes, and Chief Priests, your Predecessors) ye own in words the things, for witnessing the life of which ye persecute in this manner, and would destroy others: Will not these be your Judges? Abraham is our Father (said the Jews to Christ) but he said, If ye were Abrahams children, ye would do the works of Abraham; but now ye seek to kill me, a man who hath told ye the truth which I have heard of God. And did not Abraham.*

And therefore (saist thou) we deceive not the People by pretending to stretch beyond our line and measure; we confess we may be deceived, and we may erre, and therefore we bid our Hearers try and examine what we say by the Scriptures, and if we speak not according to that Rule, let them reject our sayings.

Reply. How ye stretch beyond your line and measure, who speake (according to Practice, as thou sayest) from the Scriptures, yet have not, nor do pretend to the Infallible Spirit which gave them forth, nor witness their Conditions of whom they speak, and so boast in other mens lines, and trade upon that which is none of your own, and yet pretend to be, and call your selves Ministers of the Gospel, is manifest, and your deceit therein, and abominable falshood, Hypocrisie and Contradiction, and how you are deceived, and deceive, and erre, and lead others into Error, who have not the Infallible Spirit which leads into all Truth to guide ye. And the People, ye do deceive both wayes, for ye say ye are Ministers of the Gospel, and yet thou disownest that ye have Infallibility. [Poor people, dare ye venture your eternal souls upon fallible Ministry, who disclaime Infallibilitie? Is it not high time for you to look about ye, when ye hear your Ministers thus to affirm?] And ye say, That ye pretend not to stretch beyond your line and measure, when in so stretching beyond your line and measure, is your whole Trade and Conversation; And as for thy particular (not to speak of thy stretching beyond thine own to the line and measure of the

Apo-

Apostles and holy men of God in the Scriptures,) Dost not thou know the man that did tell the people openly in *Thomas* Steeplehouse, That he did not preach twice a day, but expounded in the afternoon, because his books were not yet come down to Bristol, or to that effect? And as for bidding your hearers try and examine by the Scriptures what ye say, and if ye speak not according to that rule, let them reject your sayings. Alas! what can they try, or examine? And with what shall they try and examine, who witness not a living measure of the spiritual man, who judgeth all things, but he himselfe is judged of no man. Who will not own that Christ the Light is in them, which maketh manifest, and tries; and if any, who witness this, come among ye, and in the power of the Lord deny your sayings, and reject them openly, because [~~and~~ not according to, but] contrary to Scriptures, what tumults are there presently, beatings, abuses, and imprisonments, and thou hast called openly to the Magistrates out of thy Pulpit, which hath helped it on. How contrary are these thy words, and thine and your actions? What lying is here, double-dealing, and hypocrisie, and how manifest to all those whose eyes are in the least open.

Thus is the wheel brought over thee, and the mischief thou intendest on others, returned on thine own, and the pates of thy Generation; and thy weapons still found destroying thy cause and self. But as for those on whom thou wouldst conclude these things [the children of Light] and for that end didst raise this thy objection. They ~~do~~ not lyingly and hypocritically (as thou dost falsely accuse them, but hast not prov'd it) pretend to infallibilitie, and yet witness not the Spirit that is infallible; what they pretend to, they witness (in their measures) *viz.* the Light, the Spirit their guide which is unerring, and infallible, from which they minister, and are a good favour unto God in him, a favour of life unto life unto some in them that are saved, and of death unto death to others in them that perish. And the turning of any out of the Truth, doth not render those

2 Cor. 2. 15, 16

~~But teach not men that~~ who abide in it, as not led by an *Infallible*, but by an *Erring* and *fallible Spirit*, as hath been at large demonstrated in the former part of this *Vindication*. But ye are they who *Lyingly* and *Hypocritically* pretend to be *Ministers of this Gospel*, and yet disown your selves to have the *Spirit* thereof, which is *Infallible*.

Pag. 62. to the  
end.

And here I might lay open thy foul *Blasphemies* against the *Teachings of the Spirit* contained in the 62 and so forwards to the 68 Page to the end of thy Book; Wherein thou demandest, *Doth the Inbeing of the Spirit enable every one to all intents & purposes. They will not be so shameless to say so, sayest thou.* Whereas the Lord is that spirit by whom all things were created, and by whom they subsist. And thou sayest, *He that teacheth Scripturally, teacheth Spiritually;* When as the Divell, and his *Ministers* have, and can teach the words of *Scripture*, as hath been made to appear. And thou doest affirm, *That a man furnished with gifts of Learning, and common Grace, is fitter, and better gifted for the Work, then many who have saving Grace by the Sanctifying spirit:* So the Divell who is more learned then any, in his *Ministers*, is better gifted, and fitter for the Work of the Ministry, then he who witnesseth in him a measure of the Spirit of the Living God. And thou sayest, *I yet further assert, that he who is gifted, is taught (and may be truly said to teach) by the spirit; for who is it (sayest thou) but the spirit that makes a man capable of Learning:* So the wise and prudent, from whom the things of the Kingdom are hid, For which Christ Jesus [a] thanks his Father: and the *Wisedome* of the wise: which the Lord saith *I will destroy [b] and bring to nought the understanding of the prudent: and the wisedome of the world, and the Princes thereof, by which it hath pleased the wisedome of God, [c] that the world by wisedome knows not God: & the naturall man who [d] receiveth not the things of the spirit of God, for they are foolishness unto him, nor can he know them, they are spiritually discerned, is taught, and may be said truly to teach by the Spirit, and by the Spirit (who confounds, and destroys that wisedome, and brings to nought that*

a Mat. 11. 25.

b 1 Cor. 1. 19.

20.

c 1 Cor. 1. 21.

d 1 Cor. 2. 14.

that Understanding) is made capable thereof: These are some of thy horrible *Blasphemies*, and the rest I should rehearse, and speak to them and thee more largely, but that thou hast directed what thou hast affirmed in those Pages to another People, whom it particularly concerns:

And much ado dost thou make in 13 Pages to render the letter aforesaid *Pack'd*, and *feigned*, and the People *galled* Quakers and G. F. and my self most vile and abominable. But thy Reasoning thereabouts is so Poor, Ridiculous, and Sottish: Thine Expressions so Vain, Spurious and Unflavoury: Thy Matter so false, Confounded, and Destructive each to other: Thy Reproachings, and Scoffings even of the Spirit, and thy false Accusations, so fowle, wicked, and malicious: Thy folly, shame, and nakedness in all so laid open by thy self, and made manifest, that the very reading of it is enough to evince what hath been said to the Discreet Reader. It appearing as the Work of a Stage Player, or Madman; not of one who pretends to be a Minister of the Gospel: Nor have I so much regard thereunto (it being not worthy) as to give it a Particular, and thorough Examination. Only Thus.

Whereas, Thou would'st needs have that Letter (which hath so much spoiled thy Designe against the Truth as aforesaid, and what it speaketh) to be *Pack'd* and *feigned*, the contrary thereunto is so fully made to appear in the former part of this *Vindication*, that of it there is not place left for any Rational Ground of scruple. And that it is so, thou thy self dost determine thy own question: For, *saist* Pag. 34. 35. thou upon the summing up of thy Narrative, *Here yes have the Two chief heads, and prim: and principle leaders of the Blasphemous Crew (so thou reproachest them) of Quakers at opposition, and that in no small matter, one against another, and each of them have their Parties, and followers. Now (saist thou) this Opposition is either Real, and in good earnest; or is Pack'd, or feigned; if the latter, then this follows, they are all of them one and another, a Company of Cheats, and Hypocritical deceivers; and then let their deluded fol-*  
lowers

*lowers, (saist, thou) take notice of it: But that it is not the latter, but the former thou doest affirm, and bringest evidence to prove; which will serve against thy self, though the matter of both is false and denied. What's the quarrel (saist thou) Then thou declarest what it is (as thou sayest) and to prove it is so as thou hast said, brings thy Instances. And this thou hast done (so sortish art thou) immediately upon those very words of thine. viz. And that it may be a Cheat, and feigned quarrel, I shall give ye my Apprehensions, and Grounds: time will discover whether I am mistaken ye, or no. And that thou art mistaken thou presently discovers as aforesaid, and that it is not a Cheat, nor feigned, but the contrary, and that they are not all of them one and another a company of Cheats, but thou art the Cheat who hast thus cheated thy self, and wouldest Cheat the Reader, nor Hypocritical Receivers, but thou art the Hypocritical Deceiver, who doest pretend to one thing, and yet art and doest another. Was ever the like confounded mad stuff seen? Doest thou fight against those people, or thy self? Doest not thou (as hath been demonstrated) pull down with the one hand, what thou buildest up with another? Do not these things declare thee voyd of understanding? Let thy deluded followers herof take notice. I give but this one Instance of many; that I may draw towards a Conclusion.*

*And whereas by Interrogation thou seekest to asperse G. F. and so. lay to his charge several things of a high, and Blaspheinous nature. They are all lies most of them raised up out of the Lake of the writings of the men of thy Generation who (as I have said) are driven to this poor shift to uphold themselves against the Truth as those were in Jeremiah daies, Report say they and we will Report it; But that Book is long since answered, and those lies made to appear, and this your Trade becomes so abominable, that there needs not unto it any further Replie. And as to what is spoken from thy self, thy very Speech bewraies thy mischeivous heart, and clears the Innocent: For sayest thou*



thou (of Divine honour, worship, and Reverence.) But Foxe Pag. 36  
 Disciples think not yet fit to tender, because the world (as they  
 think) is not yet fit to bear it. So that by thine own words  
 those things they have not done, nor those things they have  
 not said with which thou wouldest accuse them, & because  
 they have neither said nor done them, therefore thou wilt  
 have it to be O thou false accuser) for that they think not yet  
 fit, so & to do, because the world as they think is not fit to bear  
 it, when it is not theirs, but thy wicked suggestions to wrong  
 the Innocent. And if this may stand for a good charge  
 what Innocent man can be clear of any false Accusation;  
 Again, And Foxe [sayest thou] is not really displeased with  
 Nayler (or if he be) it may be, he and his are offended that  
 James should manifest himself to the world to be Jesus before  
 him. Thy folly, and wickedness is herein so manifest that it  
 needs no further demonstration. Furthermore, Thou say-  
 est, Pag. 40. And if Nayler be bewitch'd, how shall we be sure  
 that Foxe is not bewitch'd likewise, or rather that Foxe him-  
 self is not a witch. And to shew what thou wouldest have  
 him to be, who thou canst not say is so, but askest how yee  
 shall be sure he is not bewitch'd, or rather that he is not a  
 witch. (What? bewitch'd, or rather a witch, which would  
 est thou have? or art not thou so drunk with mischief  
 that thou knowest not whether, or what thou speakest?  
 thou runnest to the Lake again, of the writings of thy  
 Generation: And then thou sayest I'll tell you what I find  
 written of him so that with thee to find it written is enough  
 'tis in Print. And all that thou canst bring thence, is that  
 he is vehemently suspected to be a Sorcerer; and that the ve-  
 hementness of this suspicion is but presumptuous, and those  
 grounded but upon stories of some of thy Lying spirit of  
 the Devils discovering him to be one of his Vassals, and A-  
 gents (is this likely) which principally (saist thou) procured  
 his apprehension and imprisonment in Nottingham Castle, till  
 he ran away (which is a notorious lie and there's that in  
 your Consciences which witnesseth the contrary, nor hath  
 any such thing been found on any one of those people, but  
 rather refusing deliverance) and his Keeper Urban. For  
 the

the disproof whereof, see the answer to *Samuel Eatons* Book. And further that he doth bewitch, (when as before it was but vehement suspicion, presumption) by *staring in the face and taking by the hand*, and this is thy Witcherie. And after all thou hast said of and charged on *J. N.* Thy conclusion is but supposition, questioning the thing, not determining it, so that if *Nayler* be under the *diuel's power*, and after all thou hast said of, and charged on *G. F.* thou makest it to be but by Consequence, and that Consequence but of the aforesaid Supposition, which is of another man; and if that Supposition <sup>was</sup> so, yet thou dost not conclude him to be such viz. to be under the *Diuel's Power*; but sayest, *Fox* is not much behind him, and to be behind is not to be with; to be short of, is not to be the thing. Yet sayest thou both are bold *Blasphemers*; though thou determinest neither of them to be under the Power of the *Divell*, and he that is not under the power of the *Devill*, is not a *Blasphemer*: And so by thine own conclusion they are not that which thou affirmest them to be. And so are cleared by thy self of what thou hast charged upon them. And thy next words are, *Thus have I finished my Narrative*. And how thou has finished it, and what a *Narrative* it is, and what work thou hast made, I leave to men of understanding, by what hath been said to consider and Judge; for time would faile me fully to demonstrate it.

Now on *G. F.* and those people whom thou callest his followers. Hast thou proved one Title that is contrary to sound Doctrine, the *Scriptures* of the *Prophets*, and *Apostles*, though thou hast laid many things to their Charge, falsely Accusing, Belying, Reproaching, and slandering of them, and the Truth? Nor by any thing by thee produced, or said, or wrote, or done by *I. N.* hast thou proved him *Blaspheming*, or a *Blasphemer*, (which it concern'd thee, hadst thou been able to have done, who, hast so affirmed and made it the drift of thy Book, to set him forth as such a one. purposely thereby, to *Blaspheme* the Truth and revile its followers

But thou sayest, Pag. 40. *'Tis given out, that he is bewitched,* Pag. 30. and (thou saist) *is may be so: And truly (saist thou) I write it in Sincerity, I am strongly inclined to believe it; And yet pag. 30. thou saist to him, I know nothing to hinder your execution, and I hope the Parliament will give order for it. And what execution? thou dost intimate pag. 2. in the Margin, viz. to be closed up between two walls, as unworthy to die by the hands of any man;* that being the example which thou there rehearrest out of Speeds History, of one so dealt with in the days of Henry the third, by the authoritie (as thou callest it) of those times which was Popish. So let all people see the unreasonableness, and blood-thirsty cruelty of this Priest, who would have a man thus dealt with, of whom he saith, *he is strongly inclined to believe that he is bewitched,* which he saith, *he truly writes in sincerity:* And let them see the root from whence this his spirit springs, and Religion, viz. the Papacie, whose act he quotes as a President, and calls it of those times the authority. This, and thy other paintings and breathings after See pag. 59. blood mentioned in thy book, were never found on the Ministers of the Gospel of Christ Jesus, nor that they put up such Petitions, but Slaughters of them were breathed forth, (as by thee and thy generation in this day) even by Saul when he was more exceeding zealous (as he saith) of the Jews Religion, and profited therein more then many of his equalls; nor is it the doctrine of Christ Jesus, but the contrary: For, saith Luke 9 56. *he, the Son of Man is not come to destroy mens lives, but to save them.* And this I say to thee, and to all thy generation of Persecutors: *'Tis the dog that bites, the lamb doth never.*

And whereas thou saist in the summing up of thy Narrative, p. 39. *And also pure Idolatry, in giving religious Worship, (for it is not upon a civil account they do it) and adoration to the same.* Page 35.

Reply. Is it pure, and yet is it Idolatry? Is it Idolatry, and yet is it pure? If it be Idolatry, can it be pure? If it be pure, can it be Idolatry? Pure Idolatry? What a blinde Set art thou, that canst not distinguish between good and evil!

*Pure Idolatry* is neither *Idolatry* nor *Purity*. And this is thy conclusion upon the sum of that part of thy *Relation* which concerns *Religious Worship* (as thou sayst) and *Adoration*, as thou hast concluded upon the sum of the other part of it, viz. of *Blasphemy*: But saist thou, *For it is not upon a civil account they do it*: So then if they had said, it had been done on a *Civil account*, the offence had ceased, it had chang'd the nature of the thing, it had been pure, not idolatry. But this distinction the *Scripture* knows not, *Thou shalt not bow down to them, nor serve them*, saith the *Law of God*; But if ye have respect to *Persons* ye commit sin, and are convicted of the *Law* as transgressors; For whosoever keepeth the whole *Law*, and yet offends in one point, is guilty of all, saith *James*. Nay, (saist thou) if it be on a *civil account*, (it is *Corban*, said the *Pharises* of old) but as *Christ* said of them in that particular, so say I to thee, (who appears to be of the same generation) in this, Thou makest the *Law of God* of none effect through thy tradition which thou hast delivered; so thou art *inexcusable*; O man! who judgest another, and doest the same thing; and what thou so concludest on another, falls upon thine own shoulders: If it had been given to your persons, (who are worshipped and adored, and who give worship and adoration to one another, to poor mortal wretches, (as thou termest it) contrary to the *Law of God*, this had been (by thy doctrine) on a *Civil account*, and so no *Idolatry*; but doth it not make it more gross, in regard the pretence of it is not to *God*, but to a mere *Tabernacle of Clay*, which to day is, and to morrow is cast into the dunghill? Do not the *Papists* who worship *Images*, *Sticks* and *Stones*, say, they worship not them but something through them, which those *Images* minde them of, the *Image* of the *Cross* of what *Christ* suffered on the *Cross*, &c. Now if this be idolatry, (as it is) and if the bowing to anything be a worshipping of that thing, [which is so] and if they that worship *Sticks* and *Stones* (whenever were the intentions of their minds) did set up *Chara* as their father, and as it which brought them forth, which they bow unto,

and

Jam. 2. 9, 10.  
Mark 7. 9. 10.  
the 14.

Jer. 2. 27.

and fall down before, as the Lord saith, *Saying unto a Sack*  
*thou art my Father, and to a Stone, thou hast brought mee*  
*forth*: Then what is it to bow down to Man, and worship  
 Man, without pretending to any thing ~~that~~ beyond man  
 which gave him his being? To conclude this particular,  
 To ye all who bow to, fall down before, and kneel to man,  
 and worship man, and one another, and Respect mens per-  
 sons, and call one another Worshipfull, and your Worships,  
 and who cast into prison, and punish those who in confi-  
 dence to the Law of God which is pure and perfect, and  
 endures for ever, cannot bow to, nor worship, nor respect  
 mens persons, I say unto ye all in the words of Christ to  
 the Devil, when he took him on an exceeding high Moun-  
 tain, and shewed him all the Kingdoms of the world, and the  
 glory of them; It is written, Thou shalt worship the Lord thy  
 God, and him only shalt thou serve, Mat. 8. 8, 9, 10.

And whereas thy pages are fraught with such unfavoury  
 expressions, as *Baggages, Trulls, Coxwining Impostors,*  
*Knaves, Mountebanks, Witches, VVenches, Devils, and* Pranich  
~~unlawfull~~ *and such like, and with scoffs and jeers,*  
 yea, of the spirit, as *when went the spirit from J.N.?* *what*  
*is become of your immediate eternal spirit, infallible Spirit, &c.*  
*They proceed from the evil treasure of thy heart, and dost*  
*shew of what Generation thou art; And to Judgement must*  
*thou come for them all; and for all thy hard speeches which thou*  
*hast spoken against us, and ungodly deeds which thou hast*  
*committed, and be judged by that Power which the peopl: cal-*  
*led Quakers witness, which makes the earth to shake, and the*  
*Pillars thereof to tremble; vvhich thou blasphemously likens*  
*to the power of the Devil in Simon Magus, One accompanied* Page 52.  
*with the power* (saist thou, *as the Quakers speak*) and then  
 thou shalt know vvhom thou hast blasphemed.

And lastly, Whereas thou saist, pag. 37, & 38. *But now*  
*behold the Imposture, and the Impostor George Bishope, him* Page 37, 38.  
*whom they call Cap. Bishope, he that was formerly of White-*  
*hall, He that was the great Agent in breaking and tearing*

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the Lord Craven's Estate to pieces, &c. who upon the first coming of Nayler and his company, &c. did to those who had occasion to discourse with him about it, disavow and disclaim them, and professed they had done so long before, as you had formerly, and which is testified by his, and his fellow-Foxes Letter, &c. Yet see, he wrote up a Letter to some in Parliament in the behalf of blaspheming I.N. and his party. And thou saist, It was but Christian policie in face to decry them; although in truth (as appears) their hearts were with them; So that upon consideration of these collussions, I do conceive (saist thou) we may conclude (without any sensible error) that their quarrel and opposition is not real, nor are Fox and his party indeed offended with J.N. and his, but that it is packt and feigned. For I told you before (saist thou) when I expected not this last information, the two Georges knew how to shuffle a business. And thou sayest, If this be so, I then leave it to every one (even their own deluded Proselytes) to judge of them; (for thy light, scoffing, and jeering expressions in those pages, they shew thee what thou art, and I neither matter nor regard them.) In Reply whereunto, I shal first cut off thy ground, & then proceed with thee in thy particulars. Thy ground (as it appears) is the Letter, of which thou sayst thou speakest by information. But it follows in these words,

Friend, Being informed, that a Petition from the Mayor & Aldermen, and Council of this City, and their Ministers, is prepared and intended to be presented the Parliament, upon occasion of what hath lately been found upon, & hath passed concerning J.N. & those few with him; Wherein we who are in scorn by the world called Quakers, & the truth of the living God, which we in our measures witness, is highly charged & accused; And considering how much it concerns the Parliament to take heed of condemning the accused unheard; or so entertain prejudice against a suffering People who fear before the Lord; and have been alwayes faithfull to the Commonwealth, & are peaceable in the Land, upon the bare accusation of their adversaries: And how sad a thing it wil prove in the end, should they upon any occasion whatsoever, strike against the corner stone, or slay the innocent and the righteous. It hath lain somewhat on me in love to them, & in to truth, equitie and justice, to signifie this



unto thee, that (as thou art free) thou mayest mind the reading thereof in the House, and if so be the Parliament shall conceive the matter of the Petition to be Truth, or worthy the minding, to move that a certain day be appointed, wherein the accusers may be required to prove their accusations, and the accused may be heard in their own Defence face to face, and accordingly let it be to us or them as the truth, or the contrary, shall then appear to that of God in every one of your consciences; which is equal; so will the Parliament quit themselves as men ruling for God, and thereby scatter away as lightning from being brought before them the many false accusations of the innocent; whose presence in doing of right they shall assuredly find, and his reward.

Bristol the 8. of the 10 month, 1656.

G. Bishope.

This is the full contents of the Letter, and no other then what is expressed therein, was the occasion and end of the writing thereof, and the sending of it up, (viz. that mee of Bristol, who (as we were informed) were highly accused therein, and those who had accused us might be heard face to face, for we understood that thy hand was in it, and that though it was in the name of divers, yet it was very privately carried among the Council, and subscribed by the Mayor only) which Letter upon this necessity is thus spread before all men, and to that of God in the consciences of the greatest Adversaries do I appeal, whether there be any thing in it either word or matter, but what is modest, sober, just and equal? And let all who are sober judge, whether there be any such words in it, and to such effect, as thou hast expressed and produced it: And whether what thou hast said in it & of it, & what thou hast drawn there from & concluded, be not a lie? & whether it renders me an Impostor, or, my self, or those other friends in Bristol, such as in face do decry what our hearts in truth are one with? or whether so to do, be Christian policy as thou sayest? or whether this (as thou sayst) makes it appear that tis so? & whether the thing is an Imposture? or that which thou callest their quarrel, & opposition is not real, but packe & feigned? or that G.F. who knew not of my writing that Letter, & whether he knows of it yet? I can not say; & my self by this, may be said (as thou affirmest) to know how to shuffle and pack a business? or whether this be shuffling or packing, or a sufficient ground on which to conclude

clude that the other is packt and feigned? Or, whether without any sensible Error, or the contrary (if ye be not past feeling) ye may (as thou saist thou doest conceive) conclude so? Or, Whether my self, or the friends of Truth are concerned in the least with any of these things, which upon ground of that Letter thou hast charged upon us as evil; or deserves any of those Reproaches, Slanders, and Abuses, which upon occasion thereof, thou hast cast upon them, and more particularly upon my self? And whether thou art not cut off both in thy ground, and what thou hast built thereupon, and shewn thy self in all to be one full of all mischief and falshood, without fear of God, or regard to what is honest, and of good report amongst men? *Yea*, I leave it to every one, even thine own deluded Profelytes [ to give thee thy words back again ] to judge of this thing, and of thee, who after all thou hast said, and affirmed and reviled, and slandered; saist, *If this be so, [ leaving it uncertain ] I then, &c. as aforesaid.* And as to what thou hast said of my disavowing and disclaiming &c. What I did at first I have done since, and do now, [ as appears in the former Part of this Vindication at large ] nor have I done any thing in contradiction of what I then said, and have now affirmed. And thee I do Deny, and the Persecuting, and Blood-thirsty Spirit of thee, and thy Generation manifested by occasion of him, whom thou callest *Blaspheming J. N.* But as I have said, hast not proved him so, by any Act, or word, or writing of His, which thou shouldst have done [ be he what he will ] not to have charged him as such. And let the Discerning, and Sber Reader take thy Book, and mind it through-out, and see whether it be not as I have declared.

This for thy Ground, and all that thou hast built thereupon, and concluded. Now for the Particulars, which thou seemest occasionally to have brought in, but hast chiefly intended, thereby to asperse my Name, and wound my Reputation.

Page 37. Thou saist, *He that was the great Agent in breaking, and tearing the Lord Cravens Estate in pieces.*

Reply.

*Reply.* The estate of him thou callest the Lord Craven was confiscated by Act of Parliament, [ *The Supreme Authority of the Nation* ] even of that Parliament on whose Authority was bottom'd the lawfulness of the late Warre, for the Liberties of England, which the mighty power of God carried on, and prospered; it being neer \* a yeers time from the day of their first Vote, to the ingrossing of the Bill, and the passing thereof, having [ during that space ] sustained several days Debate. Which Parliament and their Authority and Judgement, thou (to shew thy self what thou art) dost (in the behalf of an adjudged enemy to the Commonwealth on the account of Charles Stuart by the Supreme Authority) thus boldly arraign and charge with injustice, with breaking and tearing his estate to pieces: For the Act thou so arraignest was not mine, but theirs, (as hath been said) whom (to strike me) thou sparest not; but hast thus mist. And as to the Informations that came to my hand, concerning the Delinquencie of him and others against the Commonwealth, I did (as was my duty to do) faithfully give into the [ then ] Council of State (according to my Trust, which was to discover Treason and Traytors) and such of them as the Council of State judged fit to be transmitted to the Parliament, were Reported; and what the Parliament saw cause to determine they Enacted; and this was the Order of proceedings in this Case as well as in others. Upon the due consideration of which, how that Act can be charged on me, who had not to do in the passing thereof; and why this only, and no other? And this should be termed breaking and tearing to pieces, more then the whole body of Sequestrations? And what language this is, I leave to such steady and grounded men to judge, who having in Judgment and Conscience been engaged in the cause of the Commonwealth, do so consider, and weigh the price of the blood thereof, as not to turn in the behalf of the contrary, and its Abettors. But R.F. let me ask thee one question, Wast not thou a Soldier or for Sequestrations in London in the time of said by Authority of the same Parliament? Dost thou accuse men

\* See the Book intituled, *The Lord Cravens Case*, as to the Confiscation & Sale of his Estate by Judgment of Parliament for this; and Fauconer, and that whole affair where it is set down at large.

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with breaking and tearing to pieces; who gave into the Council of State what occasionally came to my hands, as I was intrusted, who was never a Commissioner for Sequestrations, nor related thereunto, and dost thou so term it? what art thou then? and what hast thou done, who of *Sequestrations* hast been a *Solicitor*? out of thine own mouth be thou judged.

And as to *Faulconer*, and what thou hast darkly intimated concerning him, thy *design* therein doth so manifestly appear to be to *slander*; and thou art so short in thy words, [such hath been thy wariness for thine ears] in not giving me the advantage and ground of a rational Reply, that I might pass it over with the rest of thy *light*, *scoffing*, and *slandrous stuff* of me contained in those *Pages*, without speaking thereunto, being unregarded by me, as they are not worthy the taking notice of: But for as much as thou hast so exprest thy self notwithstanding, as that the Reader to whom I am unknown, may perceive where lies the sting of thy *mischiefe*, which thou hast done on set purpose (as I have said) to wound my reputation, and to reproach the truth which I witness; and so my silence with such, may [possibly] have an interpretaion of *Guilt*. For the stopping of thine, and all *slandrous mouths*, and the satisfaction of such as desire not, nor delight in the *defamings* of others, I do declare in the Presence of the Lord, before whom I fear, who searcheth the hearts, and tryeth the reins, and bringeth every work to Judgment, that I am clear and innocent therein, nor have I used, nor do I know of any indirect proceeding in that whole business of *Craven* and *Faulconer*, nor done otherwise then in the faithful discharge of my duty. And further, That during the time of my *publike Engagements* (which have not been a few) and my whole conversation, as I have received mercy to have a witness, so I have born my testimony against *unrighteousness* and *dishonesty* (especially such as thou dost intimate) in *whomever*, as I have had opportunity, or have been called thereunto, neither fearing the face of any man, nor *preserving my life or outward contentments*, to the

the clearing of my Conscience therein, as is well known, unto which I have also the witness of him who is greater than all. And a large time of Tryal I have had, wherein I have neither wanted Enemies for the sake of Truth, nor the Malice and opportunity to lay to my charge, could they find; or were there any thing to be found to the contrary. And thus much to say thou hast compell'd me.

And whereas thou sayest, pag. 33. For I can tell you, one of Pag. 33. them (if not both) can pack a business, and (if need be) procure witness to swear to the purpose (if we could allow of swearing truly, as heretofore of swearing falsely.) Thou doest not express who they are, otherwise then in the words immediately foregoing, viz. the Georges; and who are they? and which is the one of them, who [thou sayest] I can tell you can pack a business? Why doest not thou name him, if thou canst tell, and the other also, of whom thou sayest, If not both? and what the business is that thou sayest, I can tell you one of them, [if not both] can pack? And who are they of whom thou sayest, And [if need be] can procure witness to swear to the purpose? And to what purpose? And what that swearing was, of which thou sayest, If we could now allow of swearing truly, as heretofore of swearing falsely. I say, Why art not thou plain in these things, were they so as thou hast intimated; and thy design therein not to slander, which that it is to slander, and that mischievously, is plain to every man of sober understanding: For if it be G. F. or my self, or both of us that thou thus shooest at; and if the things were true and such as thou couldst fix on both, or either of us, it appears We should not have passed without thine utmost herein, since at none more doest thou express thy Rage and Malice, and such things would sute with the Design of thy Narrative, which is to reproach us and the Truth. But that be either of us, or both that thou meanest, or my self rather (as it seems to be) Thou art a wicked and false Accuser; for as the things which thou doest intimate were never done by either, or both of us, so have we always had such a witness against such deeds of darkness, as nothing can be more then such

such things have been, and are by us *admir'd and rais'd*. And the Lord, who is our witness herein, will require this *wrong at thy hands*. If it be my self that thou intendest, but art afraid to speak it out, why dost thou wrap G.F. in it? as if he were the man, thereby to save thy self from danger, when thou knowst tis not him whom thou meanst. To close this particular, Thou art the man who hast been manifested to have *procured Lawrence Reymund* to swear, on purpose thereby to serve thy design in it to reproach the *Truth*; which *Deposition* is false, as hath been made to appear at large in the former part of this *Vindication*.

And whereas thou hast been carefull so to deliver me to the world, as may render it the more publike whom it is thou strik'st at, and for that purpose hath characteriz'd me of *White-hall*; thou hast hereby deserved this end, and (against thy will) done me advantage. For my service of the *Commonwealth*, and faithful discharge of my *Trust* there, is so known to honest men in these Nations, that amongst such, yea, among many who have been enemies on all accounts, have I a witness to the contrary, which (this thy character rendring me known) will stir up to the justification of me, and the loathing of thee, and these the effects of thy *malicious and drunken spirit*; and my remembrance, as of that place, will have a good savour, when the name of thee, and such as thou art, is rotted in the dust. Nor is it in thy power *R.F.* to bury my name in the dust; or to cause it to stink, nor is this course thou hast taken the way to do it, But the contrary, yea, to effect it on thy self; for *integrity* is with it, though my name I have given up, and what things were counted gain unto me, those I count loss for the sake of *Christ, the light of the world, the light and life of men, the true light that enlighteneth every man that cometh into the world for whom I do suffer the loss of all things, and do account them but things, and do choose rather to suffer afflictions with the persecuted and despised people of God, who walk in the light, and are a by-word and the song of the Drunkards, then to enjoy the pleasures of sin for a season*. Yes, I do esteem the reputation of *Christ* and his *score*



ned (such) greater riches then the treasures of Egypt. Therefore R.F. thou art mistaken, and mayst mock on; in vain are thine Arrows shot at me, and thy rage cast up; for as I have declared already, nothing thou hast said comes neere me; no not a tittle, nor canst thou touch me, for I have the answer of a good conscience, which thou canst not check, and am entered in the Re<sup>g</sup> where thou canst not disturb, and have a name which thou knowest not, neither canst reach; and in that have I received mercy to be, which reigns over all your unclean spirits, and learns me to pass through evil report, as well as good report, to be accounted a deceiver, and yet am true; Yea, I say to thee R.F. (and thou shalt one day know it) thine Arrows shal return into thine own bosome, and thy Vow: thou must suck up; for the righteous GOD who pleadeth the cause of the innocent, will plead my Cause with thee (as he hath already with some others) in this thing, who is a witness to my innocency, and the uprightness of my heart therein; and knows, that I have neither done thee wrong, nor administred thee any just occasion. wherefore thou shouldst thus take up my name and abuse me, as thou also hast elsewhere in this thing, of which I have well understood from time to time, though I have borne it patiently and in silence, without hitherto letting thee know the fruit of thy doings; who takest the largest liberty of any man that I have known, to abuse all that thou likest not, whether Powers or Persons.

For (to keep my self within the bounds of thy Narrative) the Parliament (commonly call'd the long Parliament) thou hast abused, as aforesaid, in the cause of him thou callest the Lord Craven. And also as to Consolidation, which thou (scorningly) termest *A cutting of yee out new Chartres, according to the (their fancied as thou sayst) Permitted fashion*; but it was the Act of that Parliament, solicited by him, nor by us, whose Son hath been procuring another from this Parliament, in the behalf of ye Priests of Bristol, to make up that, which thou [diridingly] saist, *being marr'd in the shaping, was never yet made up and put together*; See the

the later end of page 49. and beginning of page 50.

The next Parliament after them (commonly called the *short Parliament*) which thou callest a *Conventicle*, that is to say [ as the word is used and understood in England ] *An unlawful Assembly*, though how they were called together is well known, and by them many good Laws were made, which are now of force in the exercise of the Administration of the Government of these Nations, and so thou reproachest the Laws of the Government under which thou art: for if those which made the Laws be an unlawful Assembly, and such is a *Conventicle*, [ as hath been said ] the Laws must be the same. *Those who are concern'd may hereof take notice*, and how basely thou doest express them with the height of scorn and derision in these words, viz. *While these things were with us in this posture, in steps that little thing into the world; which some would call a Convention [ but I think a Conventicle. ] of Parliament.* And further sayest, *By Gods goodness; there were some amongst them who haplie helped to their speedy dissolution, as if they had been created on purpose to come up into the House and see it, to be kickt out; and laught at.* And those among them who [ thou sayest ] *helped herewith, thou callest sober and discreet Persons, and good Patriots, and intitlest the goodness of God to what they did,* pag. 55. And how thou hast reproached them in the Pulpit, here I shall not rehearse. Was ever a Parliament thus vilified, and the Laws under which are all the People of these Nations? Was ever the like Disposer of Government heard of, more presumptuous and self-willed, who is not afraid thus to speak evil of Dignities? This is *Ralph Farmer.*

2 Ps. 1. 10.  
Pag 55.

The Protector and his Council of Officers, who summon'd those men to sit together in Parliament, and invested them with the *Legislative Authority*, as saith the Summons he sent to each, and his Speech to them in the *Council-Chamber at White-Hall*, where they first met, and the *Instrument* he then gave them. But sayest thou, *To be kickt out, and laught at, and purposely created so. As if they had been created on purpose to come up to the House, and see it, to be kickt out, and laught at.* These are thy words. And whether this concerns the Protector

rector, who Summon'd and *question* them as aforesaid, leave it to him to judge.

The Protector and his present Council, who thou sayest, Pag. 57. *Let ye without Remedy*; and that he set forth a Proclamation, which was such, that of it ye could not understand the meaning; for these are thy words, *It's true, there came forth a Proclamation, which we thought had been to have suppressed them. But so simple were we, we could not understand the meaning on't, and so were still without Remedy.* Pag. 57.

Major General Disbrow, whom thou intimatest to have, Pag. 12. been easily and mischievously instrumental to wicked, ungodly, and unchristian practices, because he shew'd Mercy in herking the Bonds of the oppressed, in becoming the means of the Release of J. N. and the rest out of Exeter Prison, who had lain there many Months, being kept by \* armed Guards on the high-way, and apprehended for no other cause, then being found the Relation at peaceably revealing their long and *very* large, Inticuled, The VVest-friend's Friends at Lanchester in Cornwall, unto which there was no passage but through the County of Devon, as were divers others, one of whom there dyed: Such an unchristian and unlawful Act, as this Nation (before this) never heard of. And because M. S. W. & had enmity with his wife, who (thou sayest) was sick, and who is (sayest thou) *putting the thing as if it followed as the cause* since dead. And not only so, but thou takest occasion by this of him to caution all others, and those honorable persons who procured the Enlargement of those who had so wrongfully suffered (as aforesaid) for the future, how they receive in their Houses, and give entertainment to such Serpents (as thou callest them.) And this thou hast done, though pag. 3. thou hast said concerning their Release, by what means (saist thou) *I think not convenient to relate.* Didst not thou remember R. F. that Act of his in coming to Bristol the day before the last Election of Burgess, as he passed from the West to Gloucester, & his yielding to stand for a Burgess of Bristol to those of the Commissioners of the Militia, and of the City, as requested him so to do; and his being put into Nomination, and the cry that was presently among thy Company in the Hall, No Swords-men. And

and the Speech that was made against him by the Captain; and lastly, the shutting of the Parliament-House door against him whom ye chose. Was this it which made thee to forget thy self? and to do that page 12. which thou saidst page 3. Thou durst not think convenient. And may not M.G. Discover take warning by this how he come in thy way? May it not be useful (to turn thy words on thee) for him and all others?

Page 46.

Colonel Sarcop whom thou flatterest, and seek'st to excuse, as to his joining with these people, whom thou sayest, hee found as the only Church amongst yee, Page 46. carrying the name and face of the godly and well-affecting to the Government, for security whereof (thou saist) he was sent thither, being voted for the choice Congregation, with exclusion of all others; Page 47. And who (thou saist) coming to this City to take the charge of the Garrison, being a person serious in Religion, joynd to them? Page 46. And promised, as thou saist thou wast informed, for it was by his power the keys of thy Church were gotten from the Magistrates, that Erbury should not speak there; but promises (saist thou) were one thing, and performances another. page 49. And thou not onely thus doest, but thou believest him also in what thou sayest, viz. But this I shall declare for his honor, that when he returned to this City, from which he had been some space of time together absent, and finding these Quakers among us he disclaimed and denyed them to speak publicly, whenas he did not deny them to speak Publicly, and publicly they spake after hee came as before,) yea, so far was he from so doing, that hee said to Dennis Hollister by name, That if the Magistrates did put them in prison one day, he would put them out the next. And how abominable thou art in thy flattery of him is sufficiently known in this City, whom thou hast now spared to abuse, and his authority so, and with such contempt of both, that (to give only one instance) upon a publicke occasion, among numbers of this City, drawn a little out of it on Horseback, thou spakest with so much disgrace of him, and it, as was likely to have made a disturbance; Didst thou

thou never in scoffing sort, call him Castle-keeper, and abuse  
a Free-man of the Town for owning him as Governor of  
the City? And didst thou never say, that he and such as he  
was, deserved to be turned out of the Town, or words to  
that purpose? And doth such stuff, and what thou hast said  
in thy Narrative agree?

The *Magistrates and Inhabitants of Bristol* as aforesaid.

*Morgan Lloyd of North-Wales*, of whom thou revilingly  
saist, *a person known well enough to be hair-brain'd and fanatical*,  
who is well known to be the contrary. Who was *an* hair-  
brain'd and fanatine, either he, in sending thee a sober note,  
to reason publicly with thee in thy Steeple-house, concern-  
ing his doctrine, which thou hadst reproached, as thou hadst  
him abused; or thou, who though thou hadst received such a  
paper from him, refusedst to appear, to thy great shame, a-  
mongst the people to whom it was known.

*Thomas Entwice*, whom thou callest the man, for (saist thou) *I know not well how to call his name of Office*, page 51.

The learned Teacher [as thou scoffest him] page 50. *A dis-  
ingenuous person*, as thou intimatest, by what thou saist, of  
slandring for a Traitor out of Wales, to be their Teacher, an *in-  
genious person* [saist thou as before] bring not able to bear them.

And the people called *Independents*, and *Baptists*, especially  
those of this Town, whom thou in derision termest a *Rever-  
end Congregation*, page 50. Yea, even their women, page 50.  
yea, all who acknowledge not *your Ministry*, *Churches*, and  
*Ordinances* to be according to *Classical Instructions*, and *ye* such as  
with whom they will hold communion, these are thy words, page  
55. All these are in thy account of a *Schismaticall Spirit*, and  
this *Schismaticall Spirit* is intolerable, saist thou page 54.  
and that it is so all such should know hadst thou and thy genera-  
tion power in your hands, as the spirit that rules in thee, hath  
formerly sought to let all such know, and murthered wars  
for that purpose, being an enemy to every thing that ever  
bore assent to truth: For these things, see at large from  
Page 46 to the end of thy Narrative.

Yea, thyself and all thy generation of *Puritans*, *Tyrians* and

*Augmentation* such *Black-landers*, all who live by, and live: *Coercion* called *Maintenance*, of *Contribution*, for thou sayest of *Thomas Ewens*, *Thence would lessen his Contribution*, which (sayest thou) is *asserting Argument* pag. 52. and if to him, it is to thy self, and all thy *Generation*, as aforesaid, who have, and live by *Contribution*, &c. And *Black-Coats* thou call'st them also, to strike at one whom thou canst not reach. pag. 30.

Finally, *William Erbury*, whom whilst living thou daredst not to engage, but doest *Reproach* him now that he is fallen asleep. It seems nor living nor dead can escape thee.

And now should I pass without the *Limits* of thy *Book* to what this *City* affords of thee in this thing, Time would fail me to declare what the *Pulpit*, and almost all parts of it do witness, and so well known it is, that I need not rehearse it: Yea, to such a height of *Arrogance* art thou grown, that if a *Stranger* come to have a *near Relation* in this *Town*, on him are thine *Abuses* poured forth, if thy *forward* and *crooked* will be not the *measure* of his *Actions*, as if all *Powers*, *Dominions*, *Authorities*, *Government*, *Rules*, *Rulers*, *Persons*, *Families*, *People*, and *Affairs*, whether *Religious*, *Martial*, or *Civil*, ought to be *subservient* unto that, who hath thus set it above all, but is below, and under all, as this *Vindication* mani-

Paul was a  
Tent-maker  
and wrought  
at that Craft,  
Acts 18. 3. And  
(he saith) ye  
your selves

know, that these  
bands have mi-  
nistr'd unto my  
necessities, and  
them that were  
with me, Acts  
20. 34. Doth  
this Priest and  
his generation  
follow Pauls  
Example, or  
approach it? Let  
England, and  
this his Narra-  
tive testify.

For as much therefore as thou hast magnified thy self to the treading of all under thy feet, especially such *Tradesmen* as preach, whom thou in scorn termest *Mechanicks*, &c. (As are thine *Expressions*, pag. 2.) In such a *Nation* as this is (sayest thou) wherein every *Mechanick* common *Tradesman* thinks himself fit (or least undertakes) to become a *publick Teacher*. And pag. 50. He is a *Mechanick* & *unlettered* [economist] upon that very account his preaching was from the Spirit. And to add no more instances, pag. 60. To run after the ignorant *Fancies* of *Mechanickal undertakers*, as if thou wert such an one, and so clear of what thou offerest in *Reproach* of others, that the like hath not been known, I shall (not in the least slighting of any *honest calling*, or of thee for that thou hast been exercised



any such, how mean soever: But because thou dost confess, and reproachest) ask thee [*Ralph Turner*] a few questions.

Wast not thou a *Ticket-maker* in the *Subprime Office*?  
One.

A *Subscriber* in the *Six Clerks Office*? Two.

One of the *Clerks* belonging to the *Rolls Chappel*, waiting there? Three.

A *Mault-maker* at *Tewsbury*, and under him who is called the *Earl of Berkeſhire* in the *Monopoly of Kils*? Four.

Upon the death of one of the *Chamberlains* of *Bristol*, cameſt not thou thither, and by begetting a party there, gotſt thou not into that *Office* of *Chamberlain*, out of which in about a moneths time waſt not thou turned? Five.

Appliedſt not thou thy ſelf to *Experiments* of *Chimiſtrie*?  
Six.

Waſt not thou a *Sollicitor* for *Sequeſtrations*? Seven.

Waſt not thou a *Member* of an *Independant Church*, ſo called, at *Canterbury*? Eight.

Didſt not thou after all this, come down to *Bristol* again, and there ſet up the *Trade of Preaching*, firſt at *Thomas*, and then didſt not thou tender thy ſelf a *Member* of the *Independant Church* [ſo called] there, whileſt thoſe people ruled; of whom thou ſaiſt, *the life and death of all mens preferments lay much in their hands*, and didſt not thou appear one with thoſe people, then ſo in rule and power, (as thou haſt ſaid) and carrying all things before them? and was not thou then zealous againſt thoſe with whom thou now art, and whoſe *Advocate* thou art now become? and haſt not thou to do in the working of *Conſtant Jeſſope* out of *Nicholas*, who was *Leader* to thoſe people who were then under, and got into his place, out of *Pier Thomas* into *Rich Nicholas*? Nine.

And when that *Interſt* declined, and ſo thoſe people were no longer likely to ſerve thine ends, and the contrary turning up, didſt not thou ſal in with that upſto, which when under, thou waſt ſo oppoſite? and art not thou become the greateſt enemy to *Independant Churches*, ſo called, thoſe

...not thy *Advocate* declare it? *Ten.* And what is next?

To conclude, That in this day, and in such a Nation as this, wherein the seed of the *Serpent* is so fruitful, and grown in many to such a height of *Subtily*, and *wisdome*, exceeding former generations; the *Devill* (to returne their thine own words in the end which thou broughtest in the beginning) *should be so simple as to set up such a one*, (as thou appears to be) to manage this his great opportunity against the *Truth*, would be a wonder of wonders, but that the *Scripture* is fulfilled which saith, *The wicked is snared in the work of his own hand*; And the *Lord the Creator of the ends of the earth*, who is *Head of Principalities and Powers*, whose *Truth* is in his hand, maketh every thing to serve it as he pleaseth, who worketh, and who shall binder?

Psal. 9. 16.

Thus art thou measured, and found wanting; thus art thou weighed and found too light; and thus is *Christs* innocency in his *Truth* and *Members* pleaded against the loud outcries of thy railings, slanders, lies, reproaches, false accusations, and blasphemies; and yet the onely one refuge [as thou lightly expressest and affirmest, pag. 30. but lyest] remains unengaged, and free, [not with snarling at your heels, oblique abasings, lying and flirring descants on your names, as thou hast unmanly dealt with the Author of *Christs* Innocency pleaded against the cry of the *High Priests*, but] with open face, and downright demonstration of *Truth* to plead further, as occasion is administered with thy brother, who gave him that occasion, and thee and the rest of thy generation.

And when thou feelest what hath been said in this Vindication; to sit very closely on thee, (as be sure it will) take heed of stirring, or of putting forth thy sharp sting of Censure, or that thy spleen be raised (they are thine own words) for thou hast said to the *Independents* and *Baptists* so called, as to what thou hast declared of them in this thy *Narrative*, *That whoever shall put a finger upon a sore must expect pinning and kicking*; and thou shalt notwithstanding so do, and thereby manifest thy fore; remember so to step into thy way,

vay, as to apply thereunto the *penalties* be-  
bed to them in the case, Page 52, 53, 54, 55. As thou didst  
crave leave to step out of thy vay, p. 52. and didst confess  
thou hadst digressed, page 55. when thou didst dispen-  
ce them unto those people, and let us see what *Experiments*  
thine own *Prescriptions* will have on thy self: And talk no  
more so exceeding proudly, let not arrogancy come out of thy  
mouth, for the Lord is a God of Knowledge, and by him *Athians*  
are weighed.

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*To End.*